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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 12th August 1911.

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ORIYA PAPERS.

LIST OF NEWSPAPERS.

[*As it stood on the 1st January 1911.*]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	BENGALI.				
1	"Bangabandhu" ...	Calcutta	Weekly ...	Barendra Lal Mukerjee, Brahmin, age 28.	1,000
2	"Bangaratna" ...	Ranaghat ...	Do. ...	Kanai Lal Das, Karmokar, age 30	The paper is not widely circulated.
3	"Bangavasi"	Calcutta	Do. ...	Behary Lal Sarkar, Kayastha, age 53	15,000
4	"Bankura Darpan" ...	Bankura	Do. ...	Ram Nath Mukherji, V.L.M.S., Brahmin, age 49.	800
5	"Basudeva"	Calcutta	Do. ...	Kedar Nath Bharati, Brahmin, age 35	1,000
6	"Basumati"	Ditto	Do. ...	.....	.....
7	"Birbhum Hitaishi" ...	Suri	Do. ...	Bibhuti Bhusan Paitandi, Mukhtear	300
8	"Birbhum Varta" ...	Do.	Do. ...	Debendra Nath Chakravarti Brahmin, age 37,	800
9	"Burdwan Sanjivani" ...	Burdwan	Do. ...	Prabodha Nanda Sarkar, Kayastha ...	900 to 1,000
10	"Chinsura Vartavaha" ...	Chinsura	Do. ...	Dina Nath Mukherji, Brahmin, age 42	850
11	"Daily Hitavadi" ...	Calcutta	Daily ...	Panchcowri Banerji, Brahmin ...	5,000
12	"Dainik Chandrika" ..	Ditto	Do. ...	Hari Dass Dutt, Kayastha, age 39 ...	400
13	"Dharma-o-Karma" ...	Ditto	Monthly ...	.....	.....
14	"Education Gazette" ...	Chinsura	Weekly ...	Shibnarain Bannerji, M.A., B.L., Brahmin.	1,500
15	"Hitavadi"	Ditto	Do. ...	Panchcowri Banerji, Brahmin ...	30,000
16	"Hindustan"	Ditto	Do. ...	Hari Das Dutt, Kayastha, age 39 ...	1,000
17	"Jagaran"	Bagerhat	Do. ...	Behary Lal Roy	600
18	"Jasohar"	Jessore	Do ...	Ananda Charan Chaudhury, Kayastha, age 35; Surendra Nath Mitra, Kayastha.	500
19	"Kalyani"	Magura	Do. ...	Biseswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
20	"Khulnavasi"	Khulna	Do. ...	... ..	.....
21	"Manbhum"	Purulia	Do. ...	Bagola Chandra Ghose, Kayastha, age 37.	About 300
22	"Matribhumi"	Chandernagore ...	Do. ...	Surendra Nath Sen, age 32, Hindu ...	500
23	"Muhammadi"	Calcutta	Do. ...	.....	.....
24	"Murshidabad Hitaishi" ...	Saidabad	Do. ...	Bonwari Lal Goswami, Brahmin, age 45.	Small.
25	"Navajivani-o-Swadeshi Christian."	Calcutta	Do. ...	Revd. Lall Behari Shah, Native Christian, age 24.	300
26	"Nayak"	Ditto	Daily ...	Priya Nath Guha, Kayastha, age 37...	3,000
27	"Nihar"	Contai	Weekly ...	Madhusudhan Jana, age 50	200
28	"Pallivarta"	Bongong	Do. ...	Charu Chandra Roy, Kayastha, age 36	400
29	"Pallivasi"	Kalna	Do. ...	Sosi Bhusan Banerji, Brahmin, age 44	600
30	"Prachar"	Calcutta	Monthly ...	.....	.....
31	"Prasun"	Katwa	Weekly ...	Purna Chandra Chatterji, Brahmin, age 45; Banku Behari Ghose, Goala, age 39.	500
32	"Pratikar"	Berhampore ...	Do. ...	Kamakhya Prosad Ganguli, Brahmin, age 61.	Poor.
33	"Purulia Darpan" ...	Purulia	Do. ...	Amulya Ratan Chatterjee, Brahmin, age 38.	About 300
34	"Ratnakar"	Asansol	Do. ...	Rakhal Chandra Chakravarti, Brahmin, age 27; Gopal Chandra Mittra, Kayastha, age 62.	500
35	"Samaj"	Calcutta	Do. ...	Behary Lal Roy	.....
36	"Samay"	Ditto	Do. ...	Ganendra Nath Das, M.A., B.L., Brahmo, age 56.	300
37	"Samvad Purnachandrodaya"	Ditto	Daily ...	Purna Chandra Ghattak, Brahmin, age 45.	50
38	"Sanjivani"	Ditto	Weekly ...	Shiva Nath Sastri, M.A.; Ramananda Chatterjee, M.A.	7,000
39	"Sri Sri Vishnu Priya-o-Ananda Basar Patrika."	Calcutta	Do. ...	Mrinal Kanti Ghose, Kayastha, age 39	2,000
40	"Surbarnabanik" ...	Do.	Do. ...	.....	.....
41	"Twenty-four Parganas Vartavaha."	Bhawanipur ...	Do. ...	Hem Chandra Nag, B.A., Kayastha, age 27.	1,000
	HINDI.				
42	"Bharat Mitra" ...	Ditto	Weekly ...	Mahabir Prasad, Vaisya, age 36; and Amrita Lal Chakravarti, Brahmin, age 47.	2,200

LIST OF NEWSPAPERS—*concluded.*

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
	HINDI—*concld.*				
43	"Bihar Bandhu" ...	Bankipore ...	Weekly ...	Ram Kishore Singh, Ondhia Kurma, age 30,	500
44	"Bir Bharat"	Calcutta	Do. ...	Prantosh Dutta, Kayastha, age 26 ...	1,000
45	"Ghar Bandhu" ...	Ranchi	Do. ...	Rev. Dr. A. Nottrott	1,000
46	"Hindi Bangavasi" ...	Ditto	Do. ...	Hari Kissen Joahar, Khettri, age 31	6,000
47	"Hitvarta"	Ditto	Do. ...	Rao Purandkar, Mahratta, Brahmin, age 28.	3,000
48	"Marwari"	Calcutta	Do. ...	S. K. Tebrevala, Hindu, age 35 ...	500
49	"Sattya Sanatan Dharm" ...	Ditto	Do. ...	Radha Mohan Gokulji, Vaisya, age 40	300
50	"Sri Sanatan Dharm" ...	Ditto	Do. ...	Ambika Prasad Bajpa	200
51	"Shiksha"	Arrah	Do. ...	Shukul Narain Panday, Brahmin, age 35.	240
52	"Tirhut Samachar" ...	Muzaffarpur ...	Do. ...	Pandit Jaganand	142
53	"Bara Bazar Gazette" ...	Calcutta	Do. ...	.....	.....
54	"Lakshmi"	Gya	Monthly ...	Lala Bhagwan Din	Not known.
	PERSIAN.				
55	"Namai Muqaddas Hablul Matin."	Calcutta	Weekly ...	Sayyid Jalaluddin, Shiah, age 59 ...	1,000
	URDU.				
56	"Al Punch"	Bankipore ..	Weekly ...	Syed Hussin, Muhammadan, age 35...	250
57	"Darus Sultanat" ...	Calcutta	Do. ...	Quazi Abdul Latif, Muhammadan, age 36.	400
58	"Star of India" ...	Arrah	Do. ...	Munshi Muhammad Zaharul Haq, Muhammadan, age 40.	350
	URIYA.				
59	"Garjatbasini"... ...	Talcher	Weekly ...	Bhagiratti Misra, Brahmin, age 41 ...	.....
60	"Nilachal Samachar" ...	Puri	Do. ...	Baidya Nath Singh, Sikh, age 32 ...	700
61	"Sambalpur Hitaishini" ...	Bamra	Do. ...	Dinabandhu Garhnaik, Chasa, age 35.	.....
62	"Samvad Vahika" ...	Balasore	Do. ...	Harish Chandra Sarkar, Sadgope, age 53.	500
63	"Uriya and Navasamvad" ...	Cuttack	Do. ...	Ram Tarak Sen, Tamuli, age 48 ...	600
64	"Utkal Dipika" ...	Cuttack	Do. ...	Gauri Sankar Roy, age 76	1,000
65	"Utkal Varta"... ...	Ditto	Do. ...	Moni Lall Moherana, Karmokar,	500

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 1st January 1911.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Daily Hitavadi" ...	Calcutta	Daily ...	Pancheowri Banerji, Brahmin ...	Defunct.
2	"Hindi Biharee" ...	Bankipore ...	Weekly.		
3	"The Businessman" ...	Calcutta	Monthly.		
4	"Mithila Mihir" ...	Darbhanga ...	Weekly.		
5	"Bajrangi Samachar" ...	Jamore (Gaya) ...	Monthly.		
6	"Sulabh Samachar" ...	Calcutta	Weekly.	Rai Narendra Nath Sen Bahadur, Baidya.	
7	"Moslem Hitaishi" ...	Calcutta ...	Weekly ...	Sheikh Abdur Rahim, Muhammadan.	
8	"Vartavaha" ...	Ranaghat ...	Weekly ...		

I.—Foreign Politics.

Anarchy in Persia.

Referring to the anarchy caused by the entry of the *Ex*-Shah in Persia the *Hitvarta* [Calcutta] of the 3rd August observes:— Hitvarta, Aug. 4th, 1911.

"The result of the struggle is very fearful to contemplate. It is quite possible that the several European Powers would enter Persia under the pretext of protecting their commercial interests, and history may repeat itself in what may follow."

Inferences from the telegrams of the week.

2. The *Nama-i-Muquaddas Hablul Matin* [Calcutta] of the 31st July draws the following conclusions from the telegrams of the week ending 31st July:— Nama-i-Muqaddas Hablul Matin, July 31st, 1911.

(1) Muhammad 'Ali is by his action really doing injury to his own son, for he will not only fail to get the throne of Persia but will also cause the dethronement of his son, the expulsion of the whole Kachar family from Persia and the establishment of a democratic Government in the country.

(2) Considering that the Persians have not forgotten the mischiefs, robberies, and all sorts of tyranny of the Turkomans which had eventually caused the cession of a large part of Persia to the Russian Empire it appears improbable that the nation would show any sympathy for Muhammad 'Ali who now comes to invade Persia with Turkoman soldiers.

(3) From the number of arrests and the passing of martial law it appears that the new Persian Government is bent upon extirminating those who are in favour of Muhammad 'Ali and a despotic Government.

(4) It also gives publicity to the irresolute policy adopted by Sir Edward Grey, Foreign Minister of England, who at first in his speech said that Russia had no information about the escape of Muhammad 'Ali and his arrival in Persia, and gave out that the English and the Russians had nothing to do with Persian affairs. But on the next occasion he denied having any jurisdiction, Muhammad 'Ali having entered north Persia which is in the Russian sphere. Wonderful indeed! Why did not Sir Edward Grey who at this critical moment declares himself as neutral and unconcerned, express himself as such when he wanted to rescue Muhammad 'Ali out of the hands of the people? Could he have said so had he stood surety for Muhammad 'Ali to some great Power? In face of these open attempts which are likely to inflame the fire of rebellion and riot in the country, will Sir Edward Grey have still any right of sending a memorandum to the Persian Government on the unsafety of the trade routes specially when, as the necessary results of the above attempts, revolt and anarchy prevail in the country? The Persians have known the secret of the friendly intentions of the neighbours since 1907, when the English and the Russian formed an alliance, and understood the policy of the Europeans which is no other than to benefit themselves at other's cost. We did and do not expect anything from the Russians—enemies of their own liberty—but we never expected, and do not expect, such things from the English who like to be known as friends of liberty and promoters of civilization. Now when, after a long period of bloodshed and anarchy, Persia has secured peace and order and forgotten the doings of the neighbours, the latter are trying to bring about the same disorder again. The Russians and the English should, however, know that the Persians have done so far what they considered proper, and that they would do the same in future. But when they find that their neighbours are unkind to them, they would seek for a kinder friend for themselves at all costs. The Persians having learnt a lesson from the fate of Morocco and other Islamic countries, and having known the political trickeries of the civilized nations, do not expect any good from the neighbours. The neighbours should also know that though the Persians are divided among themselves in matters relating to their domestic politics, now when the real object of the neighbours has become apparent, they would not fail to unite together, to save the Sovereign power of their country. They love their holy religion and their country and would not allow themselves to be made a cat's paw by the foreigners. The Persians know that, even if Muhammad 'Ali be not a traitor, a dishonest

man, or one having a bad reputation, he will not occupy the throne of the Kayanian Kings, but as one who has come merely as a Chief of Bokhara. The Persians believe that the return of Muhammad 'Ali to Teheran, and the division of the country according to the old Russian and English plan means one and the same thing. The Persians know that their neighbours do not wish that a nation which is six thousand years old should make any progress or attain its former position. They know that all these troubles are due to the desire of their neighbours to deny the Persians an international jurisdiction, and to obtain all sorts of concessions (railways, etc.) for themselves. The paper here exhorts the Persians to unite and show a bold front to the foreigners, and look upon those who help the latter as being the greatest enemies of their country.

(5) From the indignation expressed by the members of the All-India Moslem League, which represents eighty millions of Indian Musalmans, at the movements of Muhammad Ali and his supporters, the paper concludes that the Muhammadans, who have already been displeased with the English on account of the memorandum of Sir Edward Grey, would be still more indignant at them if they try to gain any benefit in the south and sympathise with their enemies.

The writings of the *Pioneer* about the disorders in the south and the rebellions in Shiraz go to show that Sir Edward Grey has not given up the idea of gaining his object. The Persians should, therefore, try to remedy the evil before it is too late, otherwise history will say that the Persians accepted their chains and fetters of their own accord.

The Tribal chiefs and the Governors of provinces should know that Muhammad 'Ali will never be a king again. The result of the revolution, would be that the Chiefs and Governors would lose their reputation and honour and the country would lose her Sovereign power while Islam would vanish from the country. They should take a lesson from the fates of the countries conquered by the European Powers, and should pay no heed to the flattery of the foreigners who no sooner they get the upperhand would make a short work of them.

HITAVADI, Aug. 4th, 1911.

Lord Kitchener's appointment as British Agent in Egypt.

3. The *Hitavadi* [Calcutta] of the 4th August remarks that it is natural for the national party to view with alarm the appointment of Lord Kitchener as British Agent in Egypt, on the ground of his diplomatic and administrative experience, as well as of his harsh temper. But they will not probably press their objection after Sir Edward Grey's assurance that the Liberal administrative policy in that country will no way be affected by Lord Kitchener's appointment.

NAMA-I-MUQUDDAS HABLUL MATIN. July 31st 1911.

The fire of Morocco is about to touch the skirts of Europe.

4. Referring to the different conventions and treaties regarding Morocco between the several Powers, and the recent interferences of France, Spain and Germany in the country, the *Nama-i-Muqaddas Habiul Matin* [Calcutta] of the 31st July says that, on the occupation of Agadir by Germany, France sent her a protest through Russia and England, but on the other hand negotiated an alliance with her and persuaded her to evacuate Agadir in return for a small compensation. When however Germany declined to accept the offer, France made friends with England, the latter being willing to help her so far as might provoke a European war. One of the statesmen is of opinion that, as England knows that Germany left to herself would by the year 1914, when she will have a fully equipped and strong navy, declare war with her, England is therefore following her old policy of weakening her enemy by entangling it in war with others, as she had done with Russia involving her in a war with Turkey and then with Japan. This time she will set France against Germany and thus retard the progress of the latter for some years longer.

Another statesman thinks that all this hue and cry of the European Powers is merely to show to the world that they are compelled to divide Morocco among themselves in order to avoid a great European war. The consequence, however, of all this will be that Germany will secure a share either of Morocco or some other place, and France the rest of it. Other politicians, again, are of opinion that Germany's occupation of Agadir is in reality a move against England alone. The object of Germany is to break the present triple alliance, viz., that between England, Russia and France thus isolating England. She has partially succeeded in her aim by the Potsdam interview, and is expected

to be equally successful in Morocco. The Potsdam interview has already weakened the friendly relation of Russia with England. Germany will now make friends with France and thus break up the triple alliance. The object of the Russo-German friendship was the withdrawal of France from the above alliance. Russia besides being a friend of France is under pecuniary obligation to the latter. The withdrawal of France from the triple alliance would naturally result in the dissolution of the friendship between Russia and England. It is, therefore, that Mr. Asquith, who cannot prevent France colluding with Germany, made the recent statement of defending his own rights in Morocco independently of any other Power, in reality threatening a dissolution of friendship with France. England gave up her rights in Morocco in exchange of similar rights of France in Egypt, and it would be no surprise if a change of policy in regard to Morocco may bring about a corresponding change of policy with regard to Egypt. The appointment by Sir Edward Grey, the Foreign Minister of England, of Lord Kitchener as English Agent in Egypt points in that direction. That the idea of the English people regarding Egypt has undergone a change, is evident from the speech of Sir Edward Grey in which he is said to have given out that the appointment of Lord Kitchener in Egypt meant no change in the avowed policy of Government regarding Egypt. The real cause of anxiety of the English in regard to the question of Morocco, is the fear of political changes in Egypt, for they consider both the Egyptian and the Moroccan question alike. Now, when the English put forward their former claim over Morocco, it is very likely that France will also renew her claim over Egypt. Turkey also, having a superior claim over Egypt, will give an opportunity to Germany to play, in Egypt, a part similar to the one played in Morocco. The refusal of the English to assist Turkey in the reformation of her internal affairs is based on the above supposition. But everything depends upon the success of Germany in alienating France from England. Germany's action in regard to Agadir, is in accordance with the advice of Prince Bismark who once said, "when you want to make a friend of an enemy frighten him first and then stretch out your arms to receive him as your friend". Germany followed this advice in dealing with Russia with regard to the question of Herzegovina and Bosnia. Having alarmed France by her presence at Agadir Germany now seeks friendship with France. As France stands in need of military help from Russia, it would not be surprising if she is obliged to accept the proposal of Germany. But if she looks for any good from her friendship with England she will have to suffer great loss. But a friendship like this depends upon the political and economical advantage which one party expects from another, without any regard to relationship or on both professing one and the same religion. In conclusion, the paper quotes the opinion of a statesman who thinks that the present rising of Muhammad 'Ali and Salar-ud-dowla at the instigation of Russia, may have the political object of diverting the attention of the English from Morocco, for in this rising the interests of the English in the south is most likely to suffer.

II.—Home Administration.

(a)—*Police.*

Lunatics in Calcutta streets.

5. The *Basumati* [Calcutta] of the 5th August remarks that it is a pitiful sight to behold male and female lunatics in large numbers on the streets of Calcutta. The arrangement that these unfortunate creatures are to be let alone so long as they remain quiet, and are to be removed to a Lunatic Asylum only when they become violent, is one that would furnish an appropriate theme for a comedy of Moliere. It is hoped that the officiating Lieutenant-Governor will cause steps to be taken to do away with this pitiful spectacle. Basumati, Aug. 5th, 1911.

Protection of wastrels.

6. The *Basumati* [Calcutta] of the 5th August says that there is no arrangement for the protection of wastrels in India. These street Arabs roam like beasts about streets and slums. Hunger and destitution are their constant companions, sin, Basumati, Aug. 5th, 1911.

their god. These become the prey of *badmashes* who make them the means of their unrighteous gains. The boys become thieves, pick-pockets and robbers, the girls lose, besides, their chastity. There is no provision for converting these social scums and outcasts into useful members of society. In England, Magistrates can send boys of this description to reformatories or as apprentices on board a warship. But here in India the police can do nothing for their protection, so long as they do not commit a crime. It is hoped that the authorities will attend to this matter.

NAYAK, Aug. 3rd, 1911.

7. The *Nayak* [Calcutta] of the 3rd August says:—

Mr. Halliday and the Calcutta Police.

The Hon'ble Mr. Halliday will continue to be the Commissioner of the Calcutta Police till the Delhi Durbar, when he will retire with a title. Since his return from Simla he is guiding the Calcutta Police in the path of civility. On the occasion of the victory of the Mohan Bagan team in the Football Shield competition, the Calcutta Police behaved very courteously. If the *zubberdust* police becomes gentle, it is a sign that its end is near; for, according to the common saying, the days of a person are numbered who has changed a deep-rooted habit. Will such a day ever come? Has His Excellency Lord Hardinge become like Rama, who conquered Ravana, the subduer of the god of death? If this surmise is true, we wish all success to the Viceroy.

SULABH SAMACHAR, Aug. 4th, 1911.

8. The *Sulabh Samachar* [Calcutta] of the 4th August writes:—

The Calcutta Police and the public.

Mr. Halliday's recently published report on the Calcutta Police points out that the number of desertions from the ranks of the force is going up every year and recruitment, too, is getting increasingly difficult. To what is this disinclination to accept service in the police in these days, when service of all kinds is getting more and more difficult to get, to be attributed? It is to be attributed to the disfavour with which the public view the police, they are always on the look out to find out its faults and they never praise it for good work done. And yet they profess to be anxious for a reformed police. People show strong disapprobation if anyone known to or connected with them enter the police, the fact of his being in the police is in itself sufficient to lower him in the public estimation. It is this indiscriminate habit of looking down on the police which makes police reform impossible, by keeping educated men away from the service.

NAYAK, Aug. 3rd, 1911.

9. We hear, writes the *Nayak* [Calcutta] of the 3rd August, that the

The special guard in the High Court.

special guard of European constables in the High Court behave very badly towards all people, and that recently one of them had a friction even with a well-known English Barrister. For this impertinent guard the authorities needlessly spend Rs. 3,000 per month, for it is not every day that murders like that of Shamsul Alum are committed in the High Court. And it does not speak well for the intelligence of any person to employ a guard at a monthly cost of Rs. 3,000 to provide against the contingency of a murder being committed some day.

(b)—Working of the Courts.

BASUMATI, Aug. 5th, 1911.

10. The *Basumati* [Calcutta] of the 5th August remarks that a separate

Trial of juvenile offenders.

court for the trial of juvenile offenders and a separate prison for thir accommodation, are indispensable in the interests of those offenders as well as society. But Dr. Thornhill and Mr. Halliday having objected to the creation of a separate court, on the ground of the paucity of such offenders, Sir Edward Baker has made a modified proposal requiring such offenders to be tried by the Senior Presidency Magistrate, or by some other Presidency Magistrate to whom he may delegate this function, and to be confined in a separate *hajat*. This is acceptable on the principle of half a loaf being better than no bread.

11. The *Nayak* [Calcutta] of the 4th August says that the clerks of the office department of the High Court have to work till 4-30 or 5 P.M. on Saturdays. They, therefore, intend to petition the Chief Justice for an order that all offices under him should in general be closed at 2 P.M. on Saturdays and that the last Saturday in every month should be considered a full holiday. Holidays are the only relieving feature in a clerk's life, and as such they should not in any way be interfered with.

NAYAK, Aug. 4th, 1911.

Holidays for clerks of the High Court.

12. The *Nayak* [Calcutta] of the 8th August has the following:—

NAYAK, Aug. 8th, 1911.

The Midnapore damage suit.

Babu Peary Mohan Das, the plaintiff in the Midnapore damage suit, has got an award of one thousand rupees. Everything that the old man had was spent in this suit which lasted for a long time. Everybody knows that the cost of the defendants in this suit was paid by the Government. The defendants were fighting against the aged plaintiff on the strength of the money collected by the Government in various ways from the people of the country, from you and me and even from Peary Mohan himself. Had he lost the suit he would have become a pauper, his children and dependants would have been reduced to the condition of beggars in the street, a terrible injustice would have happened in the dominion of the all good father of the universe. Although the award that Babu Peary Mohan has got is a small one, yet the honour that has been saved is not insignificant, the service that has been done to the country is not small, and even the strength that has been given to the edifice of British rule in India is not negligible. Government by foreigners cannot be altogether faultless and particularly when there are good men as well as bad men amongst those who carry on the work of administration, it is inevitable that fault should now and then appear in the work. Moreover, we are conquered subjects. To suffer oppression at the hands of rulers is no new thing for us, it is rather our lot. But it is a matter of no small pride for the English that an English judge can dispense justice in a law court with such impartiality. Mr. Justice Fletcher has, by his decision in the suit, enhanced the glory not only of the High Court but of the English nation, and has given a fresh lease of life to British rule in India. In front of the terrifying scene of a brutal oppression committed at Midnapore, he has held a picture of impartial dispensation of justice, hiding that hideous sight from people's views. We try to forget sorrows, and easily do we forget them. We shall, therefore, easily forget the heart-rending incidents that happened at Midnapore, the oppressions committed on a respectable family, and utter shouts of joy with one voice for the good that the suit has done. And that self-sacrificing and self-controlled man, Mr. K. B. Dutt, who is possessed of all virtues, we earnestly pray to God for his long life. But for that hero the honour of Midnapore would not have been saved, unrighteousness would not have been vanquished and righteousness victorious, the eyes of the English would not have been opened to their own fault, and an instance of evenhanded dispensation of justice would have been lost to the English.

13. The *Nayak* [Calcutta] of the 8th August writes as follows:—

NAYAK, Aug. 8th, 1911.

The Dacca Conspiracy Case.

Will all the happiness and shouts of joy brought about by the Midnapore damage suit disappear at the sight of the result of the Dacca Conspiracy Case? It must not be so, we shall not allow it to be so. We shall not allow the joy of today to be mixed with sorrow at the result of the Dacca Conspiracy Case. We shall loudly say, fearlessly say, that the judgment in the case is not correct. The great men who have been punished in it are not guilty in our opinion. And so we want to console them by saying, oh brothers, about two years ago, people at Midnapore were in the same plight as you are in at present. But because they bore the misfortune patiently, they now live and are saved, their honour has been upheld and they have shown the victory of righteousness and the defeat of unrighteousness. Brothers of Eastern Bengal, if you too can bear your misfortune with patience, you will see that the victory which will be yours in the end will also be engraved on stone. A few days ago, while discussing the Bill for reforming the High Court, we said that none but learned lawyers should be appointed judges. Now, the decision in the Dacca Conspiracy Case emboldens us still more to say that no Civilian should be made a judge.

DAINIK CHANDRIKA
August 8th, 1911.

"The Imperial Deputy of Bogra."

14. The *Dainik Chandrika* [Calcutta] of the 8th August, referring to the facts brought out lately in the High Court in the case in which Mr. Abdul Aziz, a Deputy Magistrate of Bogra, convicted Rai Rajani Kanta Majumdar Bahadur for contempt of court, and quoting the remarks made by Mr. Justice Holmwood and Mr. Justice N. Chatterjee on the conduct of the Deputy Magistrate in this suit, proceeds to remark :—The High Court was never before seen or heard to make such strong remarks about any judicial officer. Two learned Judges of the highest court of law in the realm have declared of the Deputy Magistrate, "that he does not understand the English language or the weight of the words which he makes use of, and he appears to be equally ignorant of law." And yet without a knowledge of English and of law, no judicial officer, be he a Deputy or Sub-Deputy or anything else, can discharge his duties satisfactorily. We present our readers with a few specimens of the curious language employed by this worthy Deputy, in order to prove the truth of their lordships' remarks about his knowledge of the English language :—

"The cow or cows of the accused always *in let loose condition to damage men's plants and roads till they lost respect for Chairman's house*".—* With the object of avoiding *admission of the* ignominious state of affairs in the Municipality he *committed a great highhandedness* for not appearing in Court."—"He has the audacity to take the Court to task outside the ijlas."—"That *he would resign than obey* the call and he *committed defiance of King's authority* in the presence not only of the Court but also the Deputy Magistrate in charge":—"So the King's warrant had to be issued in time *to save the honour of the King's respectable call before he could commit the threatened insolent disobedience.*" "The Court acted on its own knowledge and it was amply fortunate for Rai Bahadur that he was not immediately arrested":—"Prevention was thought better than doubtful cure. One may gauge his power in the presence of His Majesty's three representatives. The Rai Bahadur virtually assumed the Raj of Bogra."

In these days, no educated man needs to be told that the worthy who, occupying the eminent and responsible office of a Deputy Magistrate, can in this wise murder King's English, ought not to hold that office for a moment even. We trust that the authorities will recognize—and recognizing, adopt the necessary remedy—that it has been possible for a man like M. Abdul Aziz to be appointed to the Provincial Service, because of the substitution of the nomination system for the old one of competetive examination. There are a good many men of this stamp in the Provincial and Subordinate Civil Services who, by their ignorance of English and of law, are bringing the administration of justice into disgrace. We hold that the evil of which this case is a typical example cannot be cured except by a revival of the old system of competetive examination. And it is the bounden duty of Government to dismiss a disgrace to the public service like M. Abdul Aziz forthwith.

SATYA SANATAN DHARMA,
Aug. 3rd, 1911.

Administration of justice in India.

15. In supporting Mr. Ramsay Macdonald's views expressed in the House of Commons on the occasion of the second reading of the Bill relating to the High Courts of India, the *Satya Sanatan Dharma* [Calcutta] of the 3rd August observes that the demand for an increase in the number of judges which will, of course, facilitate the administration of justice is an indication of increasing litigation, and in view of the fact that to obtain justice has become very troublesome and dear besides creating ill-will among the people, it is difficult to say which is preferable—not to have any justice at all or to purchase it at such ruinous cost.

(*d*)—*Education.*

HINDI BANGAVASI,
Aug. 7th, 1911.

Why preference to a Muhammadan?

16. The *Hindi Bangavasi* [Calcutta] of the 7th August wants to know why the Inspector of Schools, Bhagalpur Division, in advertising for a Sub Inspector declared that preference would be given to a Muhammadan?

17. The *Basumati* [Calcutta] of the 5th August remarks as follows on the proposal made by the Bombay University to abolish the study of the History of England, which has so long been a compulsory subject for Arts examinations:— BASUMATI, Aug. 5th, 1911.

The study of English history prohibited by the Bombay University.

When two nations such as the English and Indians are brought together by Providential ordination to fulfil some Divine end, it is necessary that each should understand the other well. The study of the history of each furnishes the other with the best means of such mutual understanding. It is therefore much to be regretted that certain wiseacres should seek to place obstacles in the way of this useful study. It is on the ground of fostering a spirit of anarchism that the study is sought to be interdicted. But this cannot be made out by any legitimate process of inference. English history has been studied here in Bengal since the establishment of the Calcutta University in 1858, without any undesirable consequence being found to follow from it till quite lately. The number of anarchists in the land is but few after all, and such of them as have been convicted were found mostly to be innocent of history, English or other. It is therefore evident that it is not the study of English history but some other cause, which is responsible for the growth of the anarchical spirit. True, history mis-studied may lead to evil. But then a similar risk attends the mis-study of every other subject, and it would be poor wisdom to interdict the study of all subjects from a fear of the evil consequences of their mis-study. Besides, if the study of history be interdicted, people would be tempted to study it privately, in other words, less intelligently and systematically, and thus the chances of evil would become the greater.

18. The *Dainik Chandrika* [Calcutta] of the 4th August hopes that the Government of Bombay will desist from the purpose of increasing the school-fees of all boys within its jurisdiction by annas 8 each. The cost of education is already too high in the country for poor and middle-class people. The sum of Rs. 50,000 which, according to the Government's calculation, will be the total annual proceeds of the enhancement, will mostly be realised from these people. DAINIK CHANDRIKA, Aug. 4th, 1911.

Enhancement of school-fees in Bombay.

19. The *Hitavadi* [Calcutta] of the 4th August regards the Bombay Government's scheme of raising the school-fees as one calculated to deprive many middle class boys of the benefit of education and its provision for the free education of poor boys at the rate of 10 per cent. on the whole number on the rolls as inadequate. HITAVADI, Aug. 4th, 1911.

Secondary education in Bombay.

20. The *Sanjivani* [Calcutta] of the 3rd August says that admission into colleges has been attended with great difficulty for a large number of students passing the University examinations. The stringent regulations of the University have greatly reduced the number of students that may be admitted into the colleges in Calcutta. The Presidency College admits only a very limited number of students not only in the M. Sc. classes but also in the M. A. classes. Some of the private colleges also do not admit the full number of students allowed by the Regulations, and in many of them there are no science classes. All this leads to a rush of applicants for admission in colleges at the beginning of a session. The clerks of the institutions often ill-treat and abuse such applicants. We know, continues the writer, that a student who has passed the I. Sc. Examination in the first division was not at first admitted in a college which took even second division students. It was only when he approached the Principal of the college that he could get himself admitted. Many are the complaints that are heard in this connection against the clerks of some of the colleges in the city. The college authorities ought not to entrust the work of admitting students entirely to clerks. SANJIVANI, Aug. 3rd, 1911.

Difficulties of admission into colleges.

21. The *Nayak* [Calcutta] of the 2nd August says that the Government of Bengal contemplates building a hostel for Sanskrit College students. The authorities have kindly taken into consideration the poverty of the class of Brahmans who send their boys to the institution and intend to make the charges of this hostel half those of the Eden Hindu Hostel. We, NAYAK, Aug. 2nd, 1911.

Contemplated Sanskrit College hostel in Calcutta.

however, think, continues the writer, that living in a hostel will not suit the habits of boys belonging to orthodox Brahman families. If, according to the Regulations of the University, it becomes absolutely necessary to have a hostel attached to the Sanskrit College, it should be maintained strictly on vegetarian principles. Particular care should be taken that children of poor Brahmans do not turn into Babus by living in the hostel. Babuism has already begun to demolish our society. If now sons of Brahman pandits also imbibe the dangerous spirit while receiving education, a total destruction of the society will become inevitable.

SANJIVANI, Aug. 3rd, 1911.

Compelling students to live in College Hostels.

22. Referring to the notification issued by the Calcutta University, to the effect that students living in places other than those which are specified in the rules of the University will not be allowed to appear in examinations, the *Sanjivani* [Calcutta] of the 3rd August writes as follows:—

Recently a student applied to the Principal of his college for permission to live with a guardian appointed by his father. At first the permission sought for was granted. But when the Principal heard that the guardian lived in a mess he withdrew it saying, "Not even with your father, if it be a mess." From this it is evident to what length the matter has gone. Now, we have to ask the authorities a few questions. It is rumoured that the present activity of the authorities of the University in the matter of lodging of students, is due to the fact that the hostel attached to a certain college is not receiving a sufficient number of boarders. (1) Have the authorities enquired why students are unwilling to lodge in this hostel? (2) Will the University be able to provide all students with lodging if they seek it? (3) Why has the University issued the notice in question so late as the end of July, when all students have already settled their lodgings and entered into contracts with house-owners? (4) There are many untouchables amongst Hindu students. What provision will the University make for them? Even in the present year a student belonging to an untouchable caste has been asked by one of the chief officers of the University to lodge in a private mess. (5) Why are the University and Principals of colleges so afraid of students living in messes? Of course, they ought to see whether the persons under whom students live are fit guardians or not. But there seems to be no reason for such *aid* as to prohibit students from living in messes even with their fathers. There are many students who are so poor that they live with others at their cost. Compulsion in the case of such students to live in hostels attached to colleges will mean compulsion to give up their studies. Again, hostels attached to colleges often contain such rooms as do not admit sufficient air and light, and are filled with foul smell from outside. Students ought not to be compelled to live in such hostels. The cost of living in many of the hostels is so high as Rs. 16½ or Rs. 17 per month for only two meals in the morning and the evening. The authorities of the Universities, and particularly its Vice-Chancellor, should carefully consider these points.

KHULNAVASI, Aug. 5th, 1911.

The Superintendent of the Khulna Zilla School.

23. The *Khulnavasi* [Khulna] of the 5th August apologises to Babu Peary Mohan Mukharji, Superintendent of the Khulna Zilla Schools, for all that appeared against him in the *Khulnavasi* of the 6th May and other issues of the paper, censuring him for keeping a maid-servant in the Boarding and charging him with licentiousness of character. The writer has come to know from respectable people that the information on which he based these writings were false. He is now sorry for the mental pain that he has caused to Peary Babu and tenders an unqualified apology to him.

HITVARTA, Aug. 3rd, 1911.

Hindu community slandered.

24. "Rajas and Maharajas used to send their daughters to serve in the temple and be prostituted by Brahmans".

Quoting the above passage from the Hindi Text-book, by Lieutenant-Colonel D. C. Phillot, prescribed for the Examination of Civil and Military officers to which attention has been drawn by a writer to the "Punjabee" the *Hitvarta* [Calcutta] of the 3rd August remarks:—

"What can be a greater slander on the Hindu community? It is to be regretted that Government should teach such books to those who are to rule over the Hindus. It is disgraceful for the Government.

(e)—Local Self-Government and Municipal Administration.

Malaria in Bengal and the Sanitary Commissioner's report.

BANGAVASI, Aug. 5th, 1911.

25. Commenting upon the Sanitary Commissioner's report that, in 1910, the virulence of malaria was somewhat less than in previous years, the *Bangavasi* [Calcutta] of the 5th August remarks that the fact that measures for the prevention of malaria were adopted by the Government at Barrackpore and by the Municipalities of Cossipur-Chitpur, Maniktola, Garden Reach, Titaghur, Panihati, Hazaribagh and Daltongonj within their respective jurisdictions, proves that the virulence of malaria was not less than usual in Bengal during the last year. In his resolution on the Sanitary Commissioner's report, His Honour the Lieutenant-Governor hopes that the deliberation of the Malaria Conference will lead to adoption of some effective measures for checking malaria in Bengal. Such is also the expectation of the whole country. His Honour is, however, not yet decided as to how the cost of providing the country with a good drainage system will be met. Want of good drainage and scarcity of drinking water are the main causes of the insanitary condition of the mufassal. It is to be highly regretted that the authorities are always in want of money for effecting reforms in this direction.

High mortality of infants.

SRI SRI VISHNU PRIYA O-ANANDA BAZAR PATRIKA, Aug. 3rd, 1911.

26. Referring to the opinion expressed in Government's reports to the effect that the high rate of mortality amongst infants in this country is due to the people's ignorance of the ordinary laws of hygiene, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 3rd August says that, in view of the fact that the rate of mortality amongst infants is increasing, the Government's theory cannot be accepted as correct, for the people of the country were as much ignorant of laws of health before as they are now. As a matter of fact scarcity of good milk in the country owing to indiscriminate slaughter of cows, and extreme poverty in general, are responsible for the high rate of infant mortality.

Causes of the ill-health of the people.

HITAVADI, Aug. 4th, 1911.

27. The *Hitavadi* [Calcutta] of the 4th August remarks that early marriage, with the attendant result of burdening a man with a troop of children before he is well able to provide for them, an exacting system of University education which saps the vital energies, scarcity and impurity of food, particularly of milk, obstructed drainage with the consequent dampness of the soil, and, above all, want of pure drinking water, are responsible for the small rate in the increase of population.

For these and other reasons the villages are fast becoming desolate tracts overgrown with jungle. The condition of the educated middle class is most deplorable. They are poor in health as well as money. The health of many of them is found to break down between the ages of 30 and 40. There are also no robust peasantry.

As rich men mostly desert the villages from a fear of malaria, there is no one to look to their improvement. The houses fall into ruin and become overgrown with jungle. The tanks remain uncleaned. As the people possess but little control over expenditure, owing to the predominance of the police and the panchayat, the money of the District Board is not always judiciously spent. An ancient people is thus, for various reasons, becoming more moribund everyday.

Steeping of jute in water.

SAMAJ, Aug. 6th, 1911.

28. The *Samaj* [Calcutta] of the 6th August says that the reason why expert opinion has not ventured to pronounce the steeping of jute as a cause of the impurity of water, is that there is a very powerful commercial interest at the back of the cultivators resorting to the process. As a matter of fact, however, this practice renders water impure, with the result that the public health deteriorates. The writer is, therefore, bound to protest against this practice although knowing full well that it will have no effect whatever.

Tank-filling in Calcutta.

NAYAK, Aug. 3rd, 1911.

29. The *Nayak* [Calcutta] of the 3rd August takes the Calcutta Municipality to task for having filled up almost all private tanks in the city. Why, asks the writer, have they been filled up? If in the interest of public health, why do the tanks in public squares remain? If the bad condition of private tanks be the cause of their filling up, the more reasonable course would be to compel their owners

to keep them in good condition. Tanks are a source of income to their owners, owing to the rearing of fish in them. To keep up this income people would rather spend money to improve their condition, than fill them up at a large cost which brings no return. If it is said that the cause of filling up tanks in the city is the danger they present to human life, then the public tanks also are objectionable for the same reason. About a year ago a student committed suicide by drownin himself in the College Square tank. In fact, whoever is determined to commit suicide has a thousand and one means for carrying out his purpose. Absence of tanks will never prevent people from committing suicide. In fact, cases of suicide by drowning in tanks are very few compared with such cases by other means. In Bengali and Sanskrit one of the names given to water is *jivan* or life. And scientists say that next to air water is the most important requisite for the preservation of life. No quantity of pipe water can be sufficient for the requirements of people inhabiting a tropical country. The rate-payers of Calcutta have constantly to suffer from insufficient supply of water owing to the tanks in it having been filled up. Outbreaks of fire also in the city become very destructive owing to the absence of tanks. There is, it is true, the Fire Brigade for controlling fires. But during the time that elapses between the outbreak of a fire and their arrival the fire spreads unchecked doing immense loss to people who stand by helpless. The Calcutta Improvement scheme has become necessary owing to the deterioration of the health of the city. Dingy and compact dwelling-houses in thousands of narrow lanes are the cause of this unhealth. The existence of a few tanks in every quarter of the city would have prevented this congestion and helped to maintain its health. By filling up tanks the Municipality has, therefore, directly introduced a cause of unhealth. Wherever a tank is filled up buildings are constructed on its site after a few years. The Municipality's supply of tap-water is only limited. If any one is found to bathe under a tap he is threatened with fine or enhancement of rates. Then, there are accidents which frequently lead to stoppage of supply. Living under such conditions of water-supply is very inconvenient to the inhabitants of this tropical country. Want of tanks where swimming may be learned, is also a great grievance of the rate-payers of Calcutta. Last of all, there is the question of fish-supply. Fish in Bengal is principally reared in tanks, so that decrease in the number of tanks leads to shortness of fish-supply. The supply of fish that Calcutta now-a-days gets by rail cannot remove the want of fresh fish in the city. Fish carried from a distance by rail is like poison to diseased people. Formerly, when Calcutta had its tanks, there was always a good supply of fresh fish in its markets, a supply that is almost entirely wanting now-a-days. Will the authorities of the Calcutta Corporation consider these points relating to the necessity of preserving tanks in the city?

HITAVADI, Aug. 4th, 1911.

Reports of the proceedings of the water scandal committee.

30. The *Hitavaai* [Calcutta] of the 4th August remarks that the proposal of the Corporation to exercise censorship over intended newspaper reports of the proceedings of the water scandal committee will not be satisfactory to the public but provoke comments.

BIHAR BANDHU, Aug. 5th, 1911.

Bombay Corporation's wealth.

31. The *Bihar Bandhu* [Bankipore] of the 5th August condemns the decision of the Bombay Corporation to order a casket worth Rs. 16,000, as it goes against the advice of His Majesty, and remarks that if the Corporation has got more wealth than what it knows what to do with, it had better distribute the excess among the poor and destitute, so abundantly found in India.

(*f*)—*Questions affecting the land.*

MANBHUM, Aug. 1st, 1911.

Working of the Chota Nagpur Tenancy Act in the Manbhum district.

32. The *Manbhum* [Purulia] of the 1st August says that, on the 22nd December 1909, the Chota Nagpur Tenancy Act was extended to the Manbhum district in spite of the protest of tenants and landholders. The defects in the law, which have already made themselves felt by the people of the district, are enumerated below:—

(1) The definitions of "tenure" and "under-tenure" in section 3 of the Act are not comprehensive. In the Manbhum district, lands are generally

held by tenants partly by their own selves and partly by under-tenants. Such lands are, therefore, partly tenures and partly under-tenures. The Act, however, does not recognize any such tenure. Moreover, there is no provision in the Act for making a guess about the nature of a tenancy from the quantity of land it comprises.

(2) There is no provision in the Act relating to enhancement and reduction of rents of under-tenures. This leaves the matter completely at the discretion of the judge; and this is undesirable, because different judges will act on different principles in the matter.

(3) The law does not provide for the issue of notices for ejectment or enhancement of rents of non-occupancy raiyats. According to the rules of the High Court due notices have to be served in such cases. The law ought to have contained distinct provisions on the subject. Such provisions are all the more necessary in this district because both the Fasli and Bengali eras are in use here.

(4) Section 135 provides that "The Deputy Commissioner may hold a Court, for hearing and determining suits and applications under this Act, in any place within the local limits of his jurisdiction." Now the holding of Courts, for hearing and determining intricate questions of law relating to land revenue, in mufassal places where the aid of lawyers cannot be procured, is highly objectionable.

(5) In section 181, a limitation of three years has been fixed for applications for executions of decrees or orders. This provision requires to be amended. The period of limitation should be extended to more than three years in cases of decrees for Rs. 500 or more. This is particularly necessary in cases of realization of rents from Mundari *Khunt-kattidars* under sections 248 and 249.

(6) *Khunt-katti* and Mundari *Khunt-katti* tenures are not at all known in the Manbhum district. But since the survey and settlement of the Barabhum and Patkum Parganas, many raiyats are being called *Khunt-kattidars*. Many of these new Mundari *Khunt-kattidars* own extensive tracts of land and are involved in debt. Government ought to make some provision for the realization of their debts. The law contains ample provisions for non-payment of debts, but none for realization of them.

(7) A person whose name has been entered as a Mundari *Khunt-kattidar* in the settlement records cannot be sued under section 87, civil courts having no jurisdiction in the matter. This provision is unfair.

(8) All the Munsifs in the district have been appointed Deputy Collectors for hearing rent-suits.

The necessity for having able judicial officers for hearing rent-suits has thus been admitted. Under the circumstances, it would have been much more satisfactory had Munsifs been given the charge of hearing suits under section 149, and the District Judge of deciding all appeals relating to them.

Mr. Melitus's order.

33. The *Basumati* [Calcutta] of the 5th August is glad to see that the statement published in the *Amrita Bazar Patrika* about an alleged order by Mr. Melitus forbidding the acquisition by Bengalis of land in Assam, has been contradicted by the Eastern Bengal Government. BASUMATI, Aug. 5th, 1911.

A contradiction.

34. The *Sutabh Samachar* [Calcutta] of the 4th August writes:— We are glad to notice that Sir L. Hare's Government has contradicted the statement lately made by the *Amrita Bazar Patrika* to the effect that no waste land in Assam would henceforth be settled with any Bengali. This is wholly baseless. As a matter of fact Government welcomes any settler from the two Bengals. SUTABH SAMACHAR, Aug. 4th, 1911.

(h)—*General.*

The Opium Conference.

35. The *Basumati* [Calcutta] of the 5th August writes as follows:— An Opium Conference will meet at Hague, to which all the European Powers have agreed to BASUMATI, Aug. 5th, 1911.

send representatives. The opium revenue of India is gone and there is no hope of any good result from the Conference. Opium is the only intoxicant to which the European moralists are averse. They are not averse to other intoxicants, particularly to wine. Asia, Africa, nay, the world, is flooded with and immersed in wine, but they have nothing to object to this. But the European Powers will not be at rest so long as a single opium-eater is left in China. Opium has brought unrest to their souls, robbed them of sleep. To make saints of men, opium must be reduced to a mere name and the Indian revenue imperilled. That is why the trumpet of morality has been blown all over the civilized world. Wine has, however, nothing to fear. The brandy bottle is proclaiming the civilization of Europe as it makes a tour of the world, dancing to time kept by the Bible. This can do no harm, for Europe is, as it were, one extensive distillery and the European brewers are a powerful body in the field of politics. Let the worlds, therefore be flooded with wine. Let there be no more opium and let all opium-smokers take to drinking wine, that is the sage advice which must be acted upon to save the East. Uncivilized as we are, we cannot help smiling at the selfishness and hypocrisy manifest in European morality. Europe has perhaps no affairs of her own to mind. That is why she is so eager to mind other people's affairs. The meddlesomeness and moral fervour of Europe fill us with surprise, and we are shocked as we view with open-eyed wonder the pretensions of her young twentieth century civilization. Unruly Europe is constructing and demolishing systems of morality after her own heart and according to her needs, and is flinging on the heads of the inoffensive inhabitants of the world, the mud of the systems of morality crushed by her own booted feet. But the West, occupied as she is with the evil dreams of "Dreadanoughts," have no leisure to think of the ultimate result of this show of morality or of the heaven which it is nearing as a consequence of it. If the feeble ken of the shortsighted European politicians could pierce the curtain of the present, so as to discern the terrible picture depicted on the curtain of the future, such a policy would no doubt have become far less prevalent.

HITAVADI, Aug. 4th, 1911.

Pensions to the families of officers dying before they retire on pension.

36. The *Hitavadi* [Calcutta] of the 4th August refers to the introduction and subsequent withdrawal of a Bill in Parliament to enable the Government of India to grant pensions to the family of an officer who dies before retirement on pension, and remarks that the Government of India is said to possess that power already. If it be so it is a wonder that power is never exercised. In England, there are even old age pensions. Cannot the families of dead officers in India then be allowed pensions?

MUHAMMADI, Aug. 4th, 1911.

Separate representation for Musalmans on Municipal and District Boards.

37. The *Muhammadi* [Calcutta] of the 4th August remarks that the reasonableness of the Moslem demand for separate representations on Municipal and District Boards, will be forcibly illustrated by the circumstance that out of 13 members recently elected to the Hooghly District Board, only one is a Musalman. This means a helpless minority for Musalmans on all questions in which the interests of the two communities will be of a conflicting nature. The disadvantage of the Musalmans will not be removed so long as separate representation is not conceded to them.

BIHAR BANDHU, Aug. 5th, 1911.

The future Secretary of State for India.

38. Learning from the *Statesman* that in the reconstitution of the ministry Mr. Hobhouse will be the Secretary of State for India, the *Bihar Bandhu* [Bankipur] of the 5th August says that as the Indians do not possess the right of electing the Secretary of State for their country, the fact that Mr. Hobhouse, when he came here as the President of the Decentralisation Commission did not show much sympathy with the Indians, has no value.

DAINIK CHANDRIKA, Aug. 5th, 1911.

Mr. Earle and the Lieutenant-Governorship of Bengal.

39. Referring to *Capital's* statement to the effect that the Hon'ble Mr. Earle will become permanent Lieutenant-Governor of Bengal on the expiry of the Hon'ble Mr. Duke's officiating period, the *Dainik Chandrika* [Calcutta] of the 5th August says that Mr. Earle is in every way a fit person for the Lieutenant-Governorship and that it will be glad to see him established at Belvedere.

40. The *Sulabh Samachar* [Calcutta] of the 4th August writes :—

SULABH SAMACHAR, Aug. 4th, 1911.

Rai N. G Bose Bahadur, Officiating Accountant-General, Bengal.

The appointment of Rai N. G. Bose Bahadur, C.I.E. to be Accountant-General, Bengal, should silence those calumniators of Government who declare that it does not recognise merit in its Indian servants. There can be no question about the Rai Bahadur's perfect fitness for his new office. We feel proud at his preferment which should teach all concerned that Government never neglects the just claims of its servants because of their race.

41. In connexion with the question of retrenchment of civil expenditure now before the Government of India, the *Dainik Chandrika* [Calcutta] of the 8th August suggests the abolition of the Inspector Generalships of Forests, Agriculture, Civil Veterinary Department, and Salt and Excise, and also the Commissionership of Northern India Salt Revenue. The work of these departments may well be wholly left to the Provincial Governments, with consequent saving of expense and also of friction between the Imperial and Local Governments. For it is well-known that the latter resent the control of these Inspectors-General.

DAINIK CHANDRIKA, Aug. 8th, 1911.

A suggestion for retrenchment of civil expenditure.

42. The *Bihar Bandhu* [Bankipur] of the 5th August is anxiously looking for a Government order granting an allowance to the family of Sub-overseer Lokram who lost his life in his daring and successful attempt to save Lieutenant Everett from the attack of a coolie on his way from Duttakhel to Miranshah.

BIHAR BANDHU, Aug. 5th, 1911.

An act of bravery

43. The *Satya Sanatan Dharma* [Calcutta] of the 3rd August which is glad to learn that its appeal for abolishing the evil custom of dedicating young girls to the Jagannath temple has reached the Government and that His Excellency the Viceroy proposes to take action on it reproduces the appeal from its back issue.

SATYA SANATAN DHARMA, Aug. 3rd, 1911.

Dedication of girls to Jagannath Temple.

III.—LEGISLATION.

44. The *Dainik Chandrika* [Calcutta] of the 4th August says that if the Calcutta Improvement Bill is passed, in spite of the strong opposition of the native population of the city, living in it will be made impossible not only for poor people but also for the well-to-do middle-classes.

DAINIK CHANDRIKA, Aug. 4th, 1911.

The Calcutta Improvement Bill.

45. It is not proper, says the *Bihar Bandhu* [Bankipore] of the 5th August, to dispose of the Education Bill of Mr. Gokhale on the ground of want of funds when not only the people are unanimously supporting the Bill but the Government itself has deep sympathy with it. Government can provide funds, if it so wishes, by curtailing its many items of expenditure and then the people, too, would be ready to pay the education rate; only they pray that the money realized from them should not be spent for other purposes, as is the case with the money realized in the name of the Road Cess.

BIHAR BANDHU, Aug. 5th, 1911.

The Education Bill.

46. The *Bharat Mitra* [Calcutta] of the 5th August remarks that Lord Crewe indirectly told the members of the deputation, which, headed by Lord Courtney, waited upon him to urge for the acceptance of Mr. Gokhale's Education Bill, that his lordship could not go any further than laying open to them his treasure of sympathy out of which they can freely appropriate as much as they liked. Government does not display so much niggardliness, adds the paper, in the case of any other department of its work as in that of education. But India's misfortune is to be blamed for it and not the Government. There is no hope, under the circumstances, for the Education Bill.

BHARAT MITRA, Aug. 5th, 1911.

Government attitude towards the Education Bill.

47. The *Dainik Chandrika* [Calcutta] of the 7th August has the following :—

DAINIK CHANDRIKA, Aug. 7th, 1911.

Mr. Gokhale's Elementary Education Bill.

Judging from the results, the materialistic Western education would seem to be unsuitable to the spiritualistic Eastern mind. The effect of that education on the middle classes will be the best criterion of its success. True, a handful of members of

that class have become Civilians or eminent Doctors or Lawyers with large incomes. But the condition of the bulk of that class has become worse as a result of that education, so that the class is, in a manner, threatened with extinction. Their future, now that they have lost their ancestral faith, is something terrible to think of. Mass education in the West has given birth to the demon of anarchism, which threatens with extinction the aristocracy. No one should, therefore, be anxious for Western enlightenment. Far better that India should remain in the dark as at present than hanker after such doubtful gain.

Mr. Gokhale's scheme of compulsory universal education bears the indubitable stamp of youthful ambitiousness. Compulsory education is not only an ambitious but an evil project. Even nectar, when forced down a person's throat, proves poison. Beggars would give up begging if alms were forced upon them.

In India, mass education is spreading of itself. In our boyhood we learnt in our village *pathasala* the three "R's," and counted boys of low extraction not only as schoolmates but intimate friends. Hindus and Musalmans read here side by side. In youth, in our official capacity, we inspected *pathasalas* in the Midnapur district and found one such in every village—*pathasalas* which have since been raised to the status of primary schools. Here too we found high class and low class boys reading together.

This normal spread of mass education is enough. Government cannot introduce compulsory education. It knows that the meetings that are supporting Mr. Gokhale's scheme do not represent the views of the public at large.

Compulsory education would lead to oppression and necessitate the imposition of a new tax. But in their unwise zeal for education, youthful reformers are foolish enough even to advocate the imposition of such a tax.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Aug. 3rd, 1911.

Babu B. N. Basu's Marriage Bill.

48. The *Sri Sri Vishnu Priya-O-Ananda Bazar Patrika* [Calcutta] of the 3rd August writes as follows:—

The determination of the Government of India that it will take no active part with regard to Babu Bhupendra Nath Basu's Marriage Bill, without first consulting the views of the Hindu Society thereon, has given universal satisfaction to Hindus. Such Hindus as honour their *Dharmashastras* are almost invariably opposed to the Bill. It is sure that, as in Bengal so in every part of India, all true Hindus will stand against it. The rebels against the Hindu Society are, however, daily gaining strength, and before long it will be difficult for it to retain its purity and integrity. Rebellion against the State comes in the wake of rebellion against the Society. We do not, therefore, consider such freaks at social reform, as Babu Bhupendra Nath has indulged in, to be very safe either for Society or for the State.

BIHAR BANDHU, Aug. 5th, 1911.

Mr. Basu's Marriage Bill.

49. The *Bihar Bandhu* [Bankipore] of the 5th August is glad to notice that English officials regard Mr. Basu's Marriage Bill as bad as the Hindu community does, and similar are the views of the Government. So the Hindus have no reason to entertain any anxiety since the Government will never enact a law which, whilst giving a blow to the religion of the Hindus, will kindle the fire of discontent in them.

KHULNAVASI, Aug. 5th, 1911.

Babu Bhupendra Nath Basu's Marriage Bill.

50. Referring to the Hon'ble Babu Bhupendra Nath Basu's Marriage Bill, the *Khulnavasi* [Khulna] of the 5th August says that marriage with us is not a civil contract, but a religious sacrament. The Legislative Council is not therefore a fit place for discussing any question of Hindu marriage. Besides this, the Government of India is not justified in interfering in social and religious matters in India. It has therefore given great satisfaction to all Hindus to learn that the Government will do nothing in the matter of the Marriage Bill without the consent of the Hindu society. Almost all Hindus in Bengal are opposed to the Bill. The few persons who have supported it care very little for either the Hindu religion or the Hindu society. In a recent meeting held in Bombay, the Hindus of that part of the country also have unanimously protested against the Bill. Similar protests are sure to be made by the Hindus of all other parts of India.

51. The *Sulabh Samachar* [Calcutta] of the 4th August writes :— SULABH SAMACHAR, Aug. 4th, 1911.

The Hindu Marriage Reform Association.

We strongly disapprove of the advice which Babu Nilambar Mukherji the other day offered to our young men at a meeting of the Hindu Marriage Reform Association about the desirability of their using appliances for the prevention of births when they find themselves too poor to rear up a family. This is highly sinful advice, not to be looked for from a public leader. Rather suggest that they should refrain from marriage when they are poor. That is the path of self-restraint, and the only path to be commended to youths. No alternative of the kind suggested by Nilambar Babu can be approved of.

In connection with the affairs of this society we notice that Mr. Justice Mukherji has been selected to succeed the late Rai N. N. Sen Bahadur as its President. The choice is unexceptionable. Dr. Mukherji is not a rash reformer—this his worst enemies will concede. Like all public men here, he has to put up with his share of the public abuse, but it is time the Hindu public came to recognize that some reform of their marriage system on moderate lines was badly called for.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

52. The *Sulabh Samachar* [Calcutta] of the 4th August writes :— SULABH SAMACHAR, Aug. 4th, 1911.

The Ajai floods.

The Ajai floods in Birbhum have, we are glad to notice, called forth the best efforts of the local zamindars and gentry to mitigate the ravages thereof. Government, too, is not and cannot be indifferent to its duties in the matter. Both the Government and the people above referred to have won the public gratitude for their efforts in the present connexion.

VI.—MISCELLANEOUS.

53. The hope that, unlike the years 1877 and 1903, when Lords Lytton and Curzon held their respective Durbars at Delhi while the country was labouring under scarcity, this year when the Durbar is not going to be held by the Viceroy but by His Majesty the King-Emperor and the Queen-Empress themselves, Providence may give good rains so that the Indian subjects may be able to heartily enjoy the blessing of the Royal visit, does not bid fair to be fulfilled, for in many parts of the country, such as the Punjab, Gujrat and the United Provinces want of rain is causing great damage to the standing crops. BHARAT MITRA, Aug. 5th, 1911.

Delhi Durbar and the impending famine.

His Majesty will have saved many a poor life from the most unfortunate death, suggests the journal, if he orders the peasantry to be exempted from paying at least this year's revenue.

54. The *Hitvarta* [Calcutta] of the 3rd August commends the conduct of the Indian residents of Durban in South Africa, in having a separate meeting for celebrating the Coronation and refusing to attend the one held by Europeans who by having a separate enclosure for them did not condescend to show courtesy to their Indian fellow-subjects, even on such a unique occasion. HITVARTA, Aug. 3rd, 1911.

Indian and European colonists of Durban.

55. Referring to the exclusion of the *Devanagri* character and Hindi language from the medals to be awarded on the occasion of Delhi Durbar, the *Marwari* [Calcutta] of the 4th August enumerating the claims of *Devanagri* says that to replace it by Persian is to humiliate and give severe pain to the whole Hindu community. MARWARI, Aug. 4th, 1911.

Durbar Medals and *Devanagri*.

If the good of the Government as well as the people lies in excluding *Devanagri*, adds the paper, let it be excluded by all means, but then give its place to English; it is no statesmanship to have the Persian character instead to please the Muhammadans.

SAMAY, Aug. 4th, 1911.

The Coronation medals.

56. The *Samay* [Calcutta] of the 4th August recommends that the Coronation medals should be struck in Hindi instead of Persian, as Hindi is understood by a much larger number of people than Persian. If, however, antiquity is to decide the question, preference should be given to Sanskrit.

BASUMATI, Aug. 5th, 1911.

Coronation medals.

57. The *Basumati* [Calcutta] of the 5th August remarks that it is unable to make out why Sanskrit, the ancient language of Aryyavarta, should be discarded in favour of Persian, a parvenu in India, in striking Coronation Medals. This is calculated to grieve the Indians.

SATYA SANATAN DHARMA, Aug. 3rd, 1911.

Government's gift.

58. The *Satya Sanatan Dharma* [Calcutta] of the 3rd August says that the idea of the Indian Government to make a suitable gift to its subjects in commemoration of His Majesty's visit to this country is noble and necessary, and in its opinion there can be no other gift which would bring so much happiness to and foster the loyalty of the whole of India, as the permanent settlement of the land revenue.

SAMAJ, Aug. 6th, 1911.

The commemoration of the Royal visit.

59. According to the *Samaj* [Calcutta] of the 6th August, the repeal of the Press Act, the pardon of political offenders, free education, separation of the executive and judicial functions and, above all, the annulment of the Partition, would be the most popular means of commemorating the Royal visit

HITAVADI, Aug. 4th, 1911.

Prayers of the people in connection with the Royal visit.

60. The *Hitavadi* [Calcutta] of the 4th August has the following:—

In view of the newspaper telegram from Simla announcing that Government is considering how best to commemorate the King-Emperor's visit to this country, a few remarks on that point in addition to what has already been said, would not be in appropriate. The remission of some tax would perhaps have been the best means of commemorating the Royal visit. But that idea is precluded by an imminent famine and deficiency in the opium revenue.

What made the late Queen Victoria an object of love and reverence to all India was her Proclamation announcing equal treatment for all her subjects irrespective of creed and colour. But very little has yet been done to give practical effect to this announcement. The Indian still sees marks of difference and feels the sting of subjection at every step. The Arms Act evinces distrust of the Indians. Indians are shut out of all offices the occupants of which must be in possession of State secrets. No Indian, for instance, is appointed to the higher offices in the Railway, Customs, Opium and Foreign Departments. True, a number of Indians has been appointed Members of executive councils both here and in England. But no Indian has, under the British regime, been appointed to such high offices as those occupied by Mansingh and Todar Mal under the Moslem regime. The army is closed to Bengalis, and the higher military offices to all Indians.

The Maharaja Gaekwar, speaking in England, declared that in making appointments in his own State the sole consideration by which he was guided was not race but merit, and he said that an Englishman at present held the office of Prime Minister in his State. He has, therefore, pertinently enquired why should the English Government hesitate to appoint Indians to the highest offices when he himself had no hesitation in appointing an Englishman to the highest office in his State.

Our late sovereign King Edward, visited India long ago and had no personal knowledge of the recent condition of things in this country. In spite of his having ratified the principle of his mother's Proclamation and in spite of every desire to carry out the pledges therein contained, he could, therefore, do very little in the matter. This cannot, however, be said of the present sovereign who visited India but lately, and is going to honour it with a visit again.

Indians look upon the Proclamation as their political Magna Charta, and expect colonial Self-Government in virtue of the pledges therein contained. If that cannot be granted immediately, Indians should, as advised by Mr. Frederick Harrison, be made to advance a stage or two further towards this ultimate goal. We also endorse his recommendation about the pardon

of political offenders and the rectification of an admitted political blunder by which he certainly means the Partition.

Long ago when the present King-Emperor's father visited India as Prince of Wales, the greatest living Bengali poet of the time put the following words in the mouth of mother India :—

"We cannot behold with a fearless heart the hideous visage of the British lion. Whether a trader, a sentry, a sailor or an impostor, I must worship every White man an as Emperor.

Do away, O Prince, with this fierce arrogance, wipe off my tears, call Indians into your presence and address them as brothers and thereby soothe my heart."

These are also our prayers. Let all distinction and sign of distrust be obliterated; let all our grievances be redressed. This will cost little money but will secure the attachment of all, old and young, man and woman.

HINDI BANGAVASI, Aug. 7th, 1911.

A suggestion.

61. The *Hindi Bangavasi* [Calcutta] of the 7th August would have a Hindi-teaching free *Pathsala* in every village of the United Provinces, Rajputana and Bihar, to enshrine the name of the King-Emperor in the hearts of the millions of Indian subjects.

PALLIVASI, July 26th, 1911.

The King-Emperor's visit to India.

62. The *Pallivasi* [Kalna] of the 26th July says that after a long period of intense suffering, the Indians are going to see the face of their sovereign, the Emperror of half the world. Intense is their joy at this, a joy that they have not felt for two and a half centuries. In all their sufferings during this period, their faith in their sovereign has alone kept them alive. And now, O King-Emperor, you show yourself to them, apply healing balm to the wounds they bear and wipe off their tears. Sit on the ancient and glorious throne of Delhi with gifts of peace, forgiveness, forbearance and the like in your hands, so that after centuries Indians may be blessed by begging favours of you.

DAINIK CHANDRIKA, Aug. 4th, 1911.

"Boon" on the occasion of the Delhi Darbar.

63. Whatever Lord Curzon may think, writes the *Dainik Chandrika* [Calcutta] of the 4th August, of the Orientals' love of pomp and display, nothing touches the Oriental mind more than an act of kindness. Hindu and Mussalman Emperors of India used to celebrate occasions like their coronation, marriage, etc., by large gifts to the people and release of prisoners. We hope that the coronation of His Majesty, King-Emperor George V, at Delhi will also be similarly celebrated by feeding of the poor, release of prisoners, excavation of tanks and wells for removing water-scarcity, remission of land revenue, increase of the maximum period of temporary leases of land, reduction of land-revenue and similar acts of grace.

HITAVADI, Aug. 4th, 1911.

The Royal boon.

64. The *Hitavadi* [Calcutta] of the 4th August remarks that the Anglo-Indians are much exercised about the shape that the royal boon will take on the occasion of the Delhi Darbar, and gratuitously advise that neither any new political right nor any remission of revenue is to be thought of in view of the recent expansion of the Councils and the present financial embarrassments respectively. It is owing to this anxiety to thwart any scheme for the public good, that these papers fail to win the regard of the Indian public. It is to be hoped that the boon decided on by Government will be such as to afford public satisfaction.

SANJIVANI, Aug. 3rd, 1911.

A boon on the occasion of the Delhi Darbar.

65. The question of conferring a boon, writes the *Sanjivani* [Calcutta] of the 3rd August, on the Indians on the occasion of the Delhi Darbar, is now engaging the attention of the Government of India. The recent introduction of political reforms precludes the possibility of the boon taking the form of some political right. The financial outlook for the Government of India is also, owing to the reduction of opium revenue and the prospect of the occurrence of a famine, not so bright as to enable it to spend a large sum of money for satisfying the people's cry for a boon. Nevertheless, the authorities admit the necessity of granting a boon. There are many things which Government can do for satisfying the people without any cost. It can repeal the recent repressive laws, save the people from being constantly shadowed by innumerable

detectives, annul the Partition of Bengal, release political prisoners, modify the Council Regulations, so as to recognize the claims of the educated Indian community and really give the Indians the power of legislation, or pass the Hon'ble Mr. Gokhale's Elementary Education Bill. It is hoped that the authorities will consider these suggestions.

NAYAK, Aug. 5th, 1911.

Reuter on the Partition of Bengal.

66. The *Nayak* [Calcutta] of the 5th August writes as follows:—

When Reuter tells us unasked that the Partition cannot be and will not be annulled, it must be understood that it is in a moribund condition taking the last gasps. It is the character of Western statesmanship that if any one intends to go towards the East it is given out that he will go towards the West. Whatever any one may say, the Partition cannot last. An elephant that eats much and does little service does not long find room for itself in a Raja's stable. When the expenditure of the Government of Eastern Bengal and Assam has been exceeding its revenue, there cannot be much delay for the Partition to breathe its last. But then a dying person ought to be given Ganges water to drink a little at a time, if not by way of medicine, at least for bringing the heavy respiration from the navel up to the throat. Who asked Reuter in the name of God to supply the information about the Partition of Bengal?

PALLIVASI, July 26th, 1911.

The necessity for annulling the Partition of Bengal.

67. Referring to the question of annulling the Partition of Bengal on the occasion of the Delhi Durbar, the *Pallivasi* [Kalna] of the 26th July says that the Partition is at the root of all the present unrest and discontent in India. It may be that misdirected English education had already created anarchical ideas in the minds of some Indians, but if Lord Curzon had not carried out the Partition, this anarchical tendency would never have made itself felt so soon. Outbursts of anarchism have silenced the voice of the Bengalis against the Partition. But the wound that it has inflicted in their hearts is still fresh. Their feeling of self-respect has been ruthlessly wounded by the Partition, and so they have taken it so much to heart. This wound will be healed and the Bengalis will be fully satisfied, if all Bengali-speaking districts are included in one province.

NAYAK Aug. 4th, 1911.

The Partition of Bengal, will it be annuled.

68. Referring to the information given by Reuter to the effect that there is hardly any possibility for the Partition of Bengal being annulled on the occasion of the Delhi Darbar, the *Nayak* [Calcutta] of the 4th August says that it is inconceiveable how the Rajshahi Division has benefited by being included in the new province. Journey from any place in this division to Calcutta is much easier and cheaper than that to Dacca. It is believed that the Rajshahi Division was included in the Province of Eastern Bengal and Assam by Lord Curzon through mere *sid*. Besides this, the pith and marrow of Bengal is Eastern Bengal. It was evident from Lord Middleton's (then Mr. Brodrick) despatch that he had wanted to include all Bengali-speaking districts in one province, but that he had been overpowered by Lord Curzon's *sid*. This *sid* is the cause of all the present unrest and discontent in the country. Should it be perpetuated? The King-Emperor's visit to India is an unprecedented thing. Unless it unsettles the settled fact of the Partition how shall we feel, concludes the writer, that it is a blessing from Heaven?

BANGAVASI, Aug. 5th, 1911.

A "boon" for Bengal.

69. The *Bangavasi* [Calcutta] of the 5th August says that the best way of conferring a boon on the Bengalis on the occasion of the Delhi Darbar, will be to excavate a tank in every Bengal village and name it after the King-Emperor. Nothing will give the Bengalis greater satisfaction than this, and the name of His Majesty will also be immortalised thereby in this country.

MURSHIDABAD HITAISHI, Aug. 3rd, 1911.

The question of cow-killing.

70. The *Murshidabad Hitaishi* [Murshidabad] of the 3rd August says that if cow-killing is prohibited in India on the occasion of the Delhi Darbar, the root-cause of the perpetual ill-feeling between Hindus and Musalmans will be removed.

SULABH SAMACHAR, Aug. 4th, 1911.

A *pardah* party to meet the Queen-Empress.

71. The *Sulabh Samachar* [Calcutta] of the 4th August writes:—

We cordially approve of Mrs. Mrinalani Sen's idea of a *pardah* party of Indian ladies being organized to meet the Queen-Empress next winter in Calcutta. To get a sight of royalty is a piece of good-fortune which does not

often befall the women of our country and they should not therefore let slip this opportunity. Let steps be taken from now in the direction suggested by Mrs. Sen who may be communicated with at her residence at No. 1, Penn Road, Alipur.

The 7th of August celebration.

72. We fully support, writes the *Nayak* [Calcutta] of the 3rd August, the proposal made by the *Basumati* about observing the 7th of August as a memorable day in our national life. Brother shall unite with brother on that day. We shall bathe in the Ganges and pray to God for strength to stick to our purpose, and be real men of action according to the Hindu ideal. We do not care for the boycott or any feeling of competition with Englishmen. What we know is that the Partition has dispelled our *belati* delusion. We were immersed in anglicism and, as the meanest of servants of Englishmen, were imitating them in everything. We thought that Government would ocmply with our request. But when the request was ignored and Bengal was partitioned, we became sensible of our real position. We understood that the rulers and the ruled must ever remain different. What is the necessity for having a *mela* or making a fuss about this matter ? NAYAK, Aug. 3rd, 1911.

Swadeshi goods show and the Marwari community.

73. The *Bharat Mitra* [Calcutta] of the 5th August invites the Marwaris to attend the *swadeshi* goods show, to be held on the 7th instant at 166, Bow Bazar Street, Calcutta, in the hope that they may, after realizing the present unsatisfactory condition of their country's trade and the progress may feel disposed to help it. BHARAT MITRA, Aug. 5th, 1911.

The swadeshi *mela* in Calcutta.

74. The 7th of August, writes the *Nayak* [Calcutta] of the 8th August, has this year been celebrated with a *mela* and with speeches. What was wanted to make the celebration complete was a procession through public roads, and the passing of a resolution on the boycott. Such a procession is not merely a brilliant sight. The sight of thousands of boys shouting *Bande Mataram*, and of leaders toiling hard to maintain order in the procession, and of twenty thousand men taking the boycott vow at the request of the President in the meeting that follows the procession, is a stirring sight calculated to awaken feelings of nationality in the hearts of all present. Government has prohibited the boycott celebration on the ground of its being malicious. This prohibition is not a sign of the Government's generosity or a desire on its part to raise the subject race. Even if it be admitted for argument's sake that there is malice in the boycott resolution, it ought to have been condoned by the Government, on the ground that it forms the principal means of building national sentiment. We are cold and lifeless. Ordinary means of stimulation cannot stir us to life and activity, we must have the fire of malice or hatred burning within us to awaken us. In the present state of our national life, a bit of malice will act like life-renovating nectar. A swadeshi *melu* can further the cause of industry, but it cannot build a national mind. You are rulers and we are the ruled, you are conquerors and we are the conquered. It may be wrong on your part to entertain malice against us because you are great and powerful. But it is not so on our part because we are weak and lifeless. NAYAK, Aug. 8th, 1911.

National Congress and Industrial Exhibition.

75. The *Hitvarta* [Calcutta] of the 3rd August has the following remarks on the exclusion of the usual Industrial Exhibition from the forthcoming Calcutta Congress :— HITVARTA, Aug. 3rd, 1911.

No exhibition will be held this year with the "Moderate" Congress at Calcutta. Exhibition was started with the Congress in order to give impetus to *swadeshi*. But those days are now gone; the winds have changed. It was our Lahore Moderates who took the help of the Government for the first time, while the people of Allahabad last year went so far as to give away the Congress's daughter—the Exhibition, in marriage to the Government. Having given away in marriage, what right has the father now on her? Perhaps this is the consideration which has led the Bengali Babus to think it improper to call her to her father's house even for a month or two in the year. And it is right to think so, for it is the duty of a Hindu father not to detain his grown up daughter in his house any longer. So we congratulate the Babus at their decision. But woe to *swadeshi!*

BARA BAZAR GAZETTE, Aug. 5th, 1911.

The proposed International Congress.

76. The object of the proposed International Congress which is to promote sympathy and good-will among the various nations of the world, writes the *Barabazar Gazette* [Calcutta] of the 5th August can be accomplished only if the people of Europe cease to regard the peoples of other countries as uncivilized and their inferiors, abandon their selfishness and do away with the distinction of Black and White.

MARWARI, Aug. 4th, 1911.

Deterioration of the Hindus.

77. Referring to what it calls the gradual deterioration of the Hindus, the *Marwari* [Calcutta] of the 4th August deplores their back-sliding in the matter of *swadeshi* after a solemn pledge to stick to it at any cost, and refutes the arguments of those who attribute the deterioration to the caste system which, the paper says, is found more or less amongst the people of every other country. As for merit it is respected whoever may be possessing the same, so it is not the difference of caste which is at the root of this deterioration, but it is the weakness and the absence of national spirit in the community.

NAYAK, Aug. 8th, 1911.

Sir K. G. Gupta's Caxton Hall speech.

78. Referring to Sir K. G. Gupta's Caxton Hall speech, and the *Englishman's* strictures on it, the *Nayak* [Calcutta] of the 8th August says:—

Plainly speaking we are not in favour of *swaraj*. We do not want chicken boiled in Ganges water. Whatever anyone may say, we know that English-educated Indians are like plough cattle who can work very well when once harnessed to the plough. Those who can easily renounce their society, religion and all, and turn into *Sahebs* after only a few days' sojourn in England, can never establish a *swaraj*. How can those who have nothing which they can call their own, be able to establish a *swaraj*? Sir K G. Gupta's *swaraj* is *belati swaraj*. It can have no currency in this country. Why then is the *Englishman* so afraid?

NAYAK, Aug. 8th, 1911.

The victory of the Mohan Bagan team.

79. Referring to the victory of the Mohan Bagan team in the football shield competition, the *Nayak* [Calcutta] of the 5th August says that Bengalis have proved themselves to be possessed of uncommon power for success in every department of life. What is it that has made the Bengali mind so full of sterling qualities? What is it that has preserved these qualities in them during more than a thousand years of foreign subjection. It is not surely their fish-eating, for then all peoples living on sea-coasts would have been as intelligent and efficient as they are. It is, as a matter of fact, their religion, which has stocked their mind with such a perennial store of high and noble qualities. It may be asked, if it is their religion which makes them great, then why does India bear foreign yoke? The reply to this question is that Hindus fell from their religion and were consequently punished by foreign subjection. The germ of Hinduism, however, still lurks in them, and so they still excel in many things. The soil and the atmosphere of India are particularly fit for the preservation of the Hindu spirit. The great fertility of the Indian soil and the equability of the Indian climate, reduce the struggle for existence and make men in India less selfish and egotistic than people living in other parts of the world, and better fitted for preserving and developing the higher and nobler qualities of man.

BASUMATI, Aug. 8th, 1911.

The Mohan Bagan football team.

80. The *Basumati* [Calcutta] of the 5th August writes as follows on the victory gained by the Mohan Bagan football team:—

May Mohan Bagan ever triumph! Bengal and the Bengali are honoured by your victory. The whole of Bengal rings with your triumph.

We have seen Bengalis assembled on various occasions of danger, distress and sorrow, such as that of the Partition, the Consent Bill and the death of a great man. But never before did we witness such a vast concourse, such a demonstration of joy.

Mohan Bagan has infused a new life into the lifeless and cheerless Bengali. The Bengali seems to feel anew the pulsation of life. Delighted at your striving, God has poured the electric fluid of enthusiasm into the veins of Bengalis. The Bengalis will never be able to repay the debt they owe you for infusing the revivifying nectar into their lifeless body.

They are greatly mistaken who seem to find race-antagonism in this national victory. Race-antagonism has nothing to do with it. There is nothing of meanness in the tide of patriotism that has rushed into the silted up life stream of the Bengali.

By your victory sport has been turned into a unifying force, an occasion of common rejoicing.

The victory of Mohun Bagan has demonstrated that the Bengalis are capable of concerted action, of patiently waiting for victory. The Mohun Bagan team has demonstrated that, in order to reach the goal, a body of men must move forward like one organism animated by an invincible determination to triumph. They have held up before the Bengali an ideal of striving in concert.

The Bengali must ever remain indebted to those who have, in these dark days of disunion, found the secret of union.

As for you, Sailendranath, we do not know in what terms to thank you. You have in your sporting club woven a garland, as it were, of young lives.

There are no players to-day in the play-room of the Indian Association. The Congress play-room has been blown off by one blast like a house of cards. Revered leaders like Surendranath have not been able to unite their adherents by the tie of unity. In a country, where union takes place only to dissolve, where repulsion is more powerful than attraction, you have been able to knit together so many hearts. You silently worked to bring about union and your effort has now been crowned with victory.

May Mohun Bagan be thus victorious year after year!

81. The humorist of the *Hitavadi* [Calcutta] writing under the *nom-de-plume* of "an old man" writes as follows to its issue of the 4th August:— HITAVADI, Aug. 4th, 1911.

Anglo-Indian praise of the Mohun Bagan team.

How far the praise lavished by the Anglo-Indian papers on the Mohun Bagan team comes from the heart will be proved by the two following facts. In praising this Bengali team the *Englishman* could not resist the temptation of having, without any regard to relevancy, a fling at the Bengali agitators of whom it spoke as follows:—"Political agitators gnashed their teeth in impotent rage to think that with all their fine fury they had never been able to collect such audiences as these." Again, on the semi-final day when an Englishman and a Native Christian were travelling together in the same railway compartment, the latter, in all innocence, enquired of his companion the result of the day's contest, to which the only reply he received was a slap on the cheek.

Even the laudation, however, is not without a spice of tartness. And this is natural, for, the day this note of resentment is absent from the Englishman's report of a defeat sustained by him you may be sure that he is become quite as spiritless as ourselves.

82. The *Hitavadi* [Calcutta] of the 4th August remarks that betting has commenced in connection with footballs. It would be most sad if an innocent sport like football and one that is mostly attended by boys and young men be converted into a subject of gambling. It is hoped that Government will attend to the matter. HITAVADI, Aug. 4th, 1911.

Gambling in connection with football.

83. The *Hitavadi* [Calcutta] of the 4th August criticises as follows Mr. Montagu's statement in Parliament relating to the Indian Budget:— HITAVADI. Aug. 4th, 1911.

Mr. Montagu's statement on the Indian Budget.

For one without any direct touch with India or any direct knowledge of its affairs it is rather an ambitious flight to indulge in a lengthy oration dealing with a variety of topics relevant or irrelevant. This was, however, what Mr. Montagu attempted in his budget statement and he has, as was to be expected, made himself ridiculous by betraying his ignorance on many points.

Relying on the statement of Sir Guy Fleetwood Wilson, Mr. Montagu has indulged in pleasant anticipations of financial prosperity in India. But these anticipations ought to receive a rude check from the circumstances that there is drought in many parts of India and that Bengal is actually threatened by famine—circumstances that will not only stand in the way of a satisfactory realisation of revenue but actually cost Government a good round sum in the

shape of famine-relief. Of this, however, Mr. Montagu gave no inkling to the House.

Speaking of the approaching Delhi Darbar, Mr. Montagu expressed his confidence that the King-Emperor would be able to secure the heartfelt devotion of the Indian subject. Here, we believe, Mr. Montagu spoke like a true prophet.

Talking of the impending decrease in the opium revenue, Mr. Montagu has assured the House that this is a financial sacrifice in which the people of India have cheerfully acquiesced. This is, however, notoriously at variance with the fact, for not only have all newspapers, Indian and Anglo-Indian, demurred to this sacrifice but the popular representatives in the Legislative Councils protested against it, some going even so far as to suggest that the loss of revenue should be made good, from the British exchequer, seeing that it was England's philanthropic compact with China that had resulted in this sacrifice of revenue. The opposition, therefore, seems to have been a cry in the wilderness.

Then Mr. Montagu expressed his belief that in-spite of the reduction of the opium revenue, the increase that was anticipated from other expansive sources of revenue would be enough to meet any additional educational and sanitary outlay, while judicious retrenchments would make good the deficiency in the opium revenue. We have already shown how ill-founded are the anticipations of an increased revenue. To meet any additional expenditure on these two heads Government must therefore make loans. But we are of opinion that Government should undertake these necessary reforms even with borrowed money.

Mr. Montagu's statement that he is not yet in a position to say whether any fresh taxation would be necessary to effect these improvements, has alarmed us, for people here can ill-afford to bear any fresh imposition—a fact which the authorities should never allow themselves to forget.

Mr. Montagu was loud in his praise of Lord Morley's reform, and expressed his confidence that, as a result thereof, Indians would advance cheerfully and steadily along the path of political progress, although it is a notorious fact that the measure has had the effect of setting not only Hindu and Musalman but Shiah and Sunni by the ear. But this praise was, after all, but natural in Lord Morley's lieutenant.

Mr. Montagu also offered a gratuitous piece of advice to Hindu leaders, the relevency of which in the Budget speach it is not easy to make out. Ho has said that those leaders will perhaps do well to level down barriers of caste and thereby infuse the blood of the labouring classes into the ranks of "Captains of Industry." Considering Mr. Montagu's position, he would, in our opinion, have done well to avoid any reference to any such matter, for, however guarded in expression, it cannot fail to wound Hindu feeling. It may be mentioned in this connection that the only "Captains of Industry" in this country are the European tea-planters and mill-owners, and they would not, we believe, take very well Mr. Montagu's advice to give their daughters in marriage to the coolie. By "Captains of Industry" Mr. Montagu, however, seems to have meant the Brahmins, a circumstance which proves his pitiful ignorance of affairs Indian.

Mr. Montagu has finally advised the leaders to convert the Indian population into an industrial race. But he would have probably spared us this gratuitous advice, if he had known that the number of coolies in this country is already fully equal to its industrial requirements.

Speaking of education, Mr. Montagu has advised Indians to attend rather to technical than to any purely literary or professional education, without letting them know how and where they are to obtain such education. He has also, at the same time, professed his adherence to the free-trade principle. But how it is possible for Indian industries to compete with bounty-fed foreign industries in the absence of pretective duties?

Then Mr. Montagu advises the people to rely on private enterprise rather than on State aid. But then the Calcutta University is the great enemy of private enterprise in education in this country. The too high ideal of education set up by it is an obstacle to the spread of education. It does not recognize doctors and lawyers passing from unaffiliated institutions.

Mr. Montagu would leave sanitary improvement, too, to private enterprise, in utter fergetfulness of the fact that schemes of drainage and pure water-supply—the two main factors of such improvement—are too costly even for Government to think of carrying them out.

Mr. Montagu disclaims the idea of upholding admitted administrative errors from considerations of prestige. But was not the upholding of the Partition, on the simple ground of its being an accomplished fact, a concession to prestige? Though no blind partisan of prestige, he has declared that the voice of England rather than that of India should prevail in the administration of India. In saying this he has merely echoed the view expressed by Lord Morley four years ago. This is, however, an expression of opinion which is not likely to afford satisfaction to the Indian.

Mr. Montagu's budget speech.

84. After giving a summary of Mr. Montagu's budget speech in which the passage justifying the decision of the courts in political cases is given, the heading "A lashing to White critics" the *Hitavarta* [Calcutta] of the 3rd August comments as follows:— HITAVARTA, Aug. 3rd, 1911.

Lord Ronaldshay's argument for abolishing cotton duties and imposing a duty on exported jute are set aside in the name of "open-door policy." But how would the infant industries of a country prosper if not protected by the Government. His condemning the caste-system, in however moderate a language and even by hints, was not proper. Expression of opinion on a subject like it, on the part of authorities, are likely to be misconstrued by the people and arouse suspicion in them regarding the motive, inasmuch as the conviction of the people that they enjoy a perfect freedom in the matter of their religious observances and that the authorities have no prejudice against any religion, are the firm foundation of the British rule in India.

Ibid.

85. The *Satya Sanatan Dharma* [Calcutta] of the 3rd August makes the following remarks on the budget speech of the Under-Secretary of State for India:— SATYA SANATAN DHARMA, Aug. 3rd, 1911.

It is not commendable to pretend to have a knowledge of every thing. One who forms an opinion about something, which he does not know himself, relying on hearsay or information gathered from a party which has some selfish motive, makes oneself simply ridiculous. Such has been the case with Mr. Montagu, for he said many things in his budget speech which reveal his utter ignorance of the facts.

He has sung praises to his colleagues; in fact he has surpassed bards and minstrels in eulogising Lords Morley and Minto. But he is not right in making Indians join with him, for they have suffered variously under the administration of the said Lords and have numerous grievances against their measures.

In view of the fact that the accentuation of tension between the Hindu and Muhammadan communities, enactment of unjust laws, partition of Bengal and other painful events of a like nature took place in their rule can there be an Indian mad enough to praise their Lordships?

He (Mr. Montagu) said that Government spent large funds on useful measures; but still, in the words of the *Amrita Basar Patrika*, the two essential departments, namely, Sanitation and Education, have been treated with sad indifference.

Ibid.

86. The *Bharat Mitra* [Calcutta] of the 5th August says that Mr. Montagu is not right in affirming in his budget speech that the people gladly accepted to bear the loss caused by the stoppage of the opium trade with China, for they were not consulted at all. BHARAT MITRA, Aug. 5th, 1911.

Referring to the remark of the Under-Secretary that the estimated expenditure of the Darbar is proper, the paper says that the people are ready to give the legitimate expenses of the Darbar; but what benefit would they derive from the proposed military display?

"Mr. Montagu's mind".

81. Reviewing the speech delivered by Mr. Montagu, Under-Secretary of State for India, on the Indian Budget, the *Bangavasi* [Calcutta] of the 5th August writes as follows:— BANGAVASI, Aug. 5th, 1911.

It is natural for the Indians to be eager to know what their rulers in Parliament have to say about them. From this point of view Mr. Montagu's

speech was perfectly satisfactory, for he spoke and was heard with an openness of heart which seldom characteries the discussion of the Indian Budget in the House of Commons. Politics is the ruler's proper subject for discussion, and with politics are intimately connected all questions of finance. The financial condition of the Government of India depends on the state of trade and commerce in the country. Mr. Montagu aptly said that "the Government of India is not merely a Government. It is a vast commercial undertaking sharing directly in the prosperity of its subjects, and directing many of their profitable enterprises". Naturally, therefore, he first of all dealt with questions of trade and commerce and spoke of their prosperous condition. He also held out hopes that in future still further progress would be effected in trade and agriculture. The material condition of the Indians, however, does not seem to have improved owing to the advancement of trade and commerce as indicated by Mr. Montagu. Mr. Montagu next dwelt on the line of administration followed by the Government of India and here also his words were full of hope for the future. He spoke of the desire of the Government of India to retrench expenditure and made the hopeful announcement that the question of reducing military expenditure formed a part of the entire scheme. A large reduction in the cost of Indian administration is necessary for enabling the Government of India to undertake works of public utility which, in spite of their urgency, are now lying uncared for on account of financial difficulties. As regards the question of unrest in India, we take exception to Mr. Montagu's statement that anarchists work under secret advisers. The indictment is severe and Mr. Montagu produced no evidence in support of his view. He has merely echoed the view of a section of the Anglo-Indian press. We are of opinion that anarchists depend on nobody's advice, and act merely on the lines prempted by their wrong-headed obstinacy. Their misdeeds have never found and will never find support from the Indians. As regards the Government's policy of administrution Mr. Montagu's words were statesmanlike. He said that educated Indians were entitled to a share in the administration of their country. He spoke highly of the political sagacity of Lord Morley and Lord Minto and announced that Lord Crewe and Lord Hardings would follow in the line of their illustrious predecessors. We thank him for having urged on educated Indians the necessity of improveing agriculture and furthering the cause of scientific education for the purpose. He did not, however, lay down any definite plan of giving scientific and agricultural education to the Indian people. He gave evidence of singular strength of mind by saying that jurtice should not be tampered with for the sake of prestige. He said that the Press Act was working well. There is, therefore, no hope of this measure being repealed at an early date. So long Mr. Montaga was quite within his province and acquitted himself very creditably. But next he went beyond his province and spoke of the Hindu society. What does he know of Hinduism? All his knowledge of Hindu faith and society is gathered from the few Indians who visit England, who may be call d sons of Hindus, but not Hindus themselves. Men who have fallen entirely from Hindu faith and practices give themselves out as Hindus in England. Mr. Montagu's ideas about Hinduism and the Hindu society are the effects of his contact with them, so that it is quite natural for him to support the views they entertain. Nevertheless, it was extremely unwise for him to speak out his mind on this subject during a political discussion. The English are pledged not to interfere with the social and religious practices of the Indians. There are traitors to the Hindu society who want to do away with the caste system, and with them Mr. Montagu thinks that the caste system stands in the way of the prosperity of the Indians. The condition of the depressed classes forms a much talked of subject now-a-days. But who are the depressed class Hindus whom high class Hindus hate? It is a mistake to think that the untouchables are hated by high class Hindus. A Hindu never hates another. Hinduism does not teach hatred against fellow beings. It is by their *karma* in previous births that untouchables are deprived of the society of high class Hindus in this life. In the next life they may attain to high places in society. The same rule holds in the case of high class Hindus. It is one's own *karma* that decides one's position in society. Even such untouchables as are devoted to their religion feel this, and never aspire to high position

in society. The Hindu society has been governed and well governed by this rule from time immemorial. It is only now-a-days that a few English educated Babus have taken it in their heads to revolutionize the society by abolishing the caste system. And it is highly to be regretted that their view was voiced by Mr. Montagu in Parliament. During the debate, a member gave evidence of a true knowledge of the Indian society by speaking against a wide spread of primary education on the ground that it would bring about a revolution therein. But what Mr. Montagu said about the Indian society merely proved his ignorance of its nature and principles. He went beyond his province to discuss social questions, and his words have alarmed the Hindu society. It is necessary to take steps so that he may not repeat the indiscretion in future.

88. The *Hindi Bangavasi* [Calcutta] of the 7th August publishes a Hindi version of the above article. — HINDI BANGAVASI, Aug. 7th, 1911.

Ibid.

89. The *Basumati* [Calcutta] of the 5th August remarks that Mr. Montagu sought this year to make the insipid Budget statement a little piquant by political seasoning. In so doing he has fallen into one or two errors for which he has been ridiculed by our Angolo-Indian contemporaries. But those errors are very pardonable in one without any direct knowledge of India, and far less serious than blunders frequently committed by the papers which now laugh at him. Mr. Montagu has said:— — BASUMATI, Aug. 5th, 1911.

Mr. Montagu's Budget statement.

"The Government of India is not merely a Government. It is a vast commercial undertaking sharing directly in the prosperity of its subjects and directing many of their most profitable enterprises." Few there are now in India who do not realize the commercial character of the English Government in India. To deny that that Government helps forward enterprises where the interests of England do not conflict with those of India, would be to show little respect for truth. But there are fields where the interests of the two countries do conflict and there lies the rub.

90. The *Sri Sri Vishnu Priya-O-Ananda Bazar Prtrika* [Calcutta] of the 3rd August says that Government should proceed with the utmost care and caution in legislating on social questions in India. Most of the social reform movements in this country are manœuvred by self-styled leaders with whom society at large has no sympathy, and every attempt that Government has as yet made to interfere with Indian social customs at the instigation of these men, has met with furious opposition from the people. It is extremely unjust to interfere with the social practices of a people on the recommendation of individual men or classes of men. — SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Aug. 3rd, 1911.

Intereference with social customs by Government.

91. The *Basumati* [Calcutta] of the 5th August says that, as Magistrate of Howrah, Mr. Duke helped forward many useful undertakings. The "Duke Institution" at Jhapardah is one of the chief monuments of his glory. He established it exclusively with his own money, and subsequently built a house for it at his own cost. The writer heartily thanks Mr. Duke for this liberality. — BASUMATI, Aug. 5th, 1911.

Mr. Duke's liberality.

92. Those to whom the invitation given to Lord Crewe to join the Imperial Conference and there represent India gave great pleasure, as it was, they thought, an indication of the importance of India being recognized were, in the opinion of *Bharat Mitra* [Calcutta] of the 5th August, under a delusion, for the real object in view in inviting Lord Crewe to the Conference was quite different, which has now revealed itself in the reply given on behalf of the Government to a question put in the House of Commons relating to the proposal of the maintenance of a naval force by India, which will be an additional burden to the country already sinking under the load of military expenditure. — BHARAT MITRA, Aug. 5th, 1911.

India to maintain a naval force.

93. The *Basumati* [Calcutta] of the 5th August remarks that the creation of a separate navy for India at the present moment would add considerably to her financial embarrassments. — BASUMATI, Aug. 5th, 1911.

Separate navy for India.

HINDI BANGAVASI, Aug. 7th, 1911.

Mr. Stead and Mr. Fisher.

94. Referring to Mr. Fisher's denial of the statement alleged to have been made to Mr. Stead about the relation of Australia and other colonies with England, the *Hindi Bangavasi* [Calcutta] of the 7th August says that this is a tug-of-war between a tiger and a bear and it is to be seen who carries the game.

HITAVARTA, Aug. 3rd, 1911.

Government policy of subsidizing.

95. Is the action of the Government in mere rebuking the subsidized Marathi paper, the "Jagadbritta" for slandering the Brahmins first and then the Chitpavan Brahmins, sufficient, asks the *Hitvarta* [Calcutta] of the 3rd August. That the policy of making a particular individual conduct a paper with people's money is wrong is proved by the conduct of this paper, and if the Government persists in following this policy, the people would say that those conducting it have lost their head.

MARWARI, Aug. 4th, 1911.

Appeal to help a newspaper.

96. The *Marwari* [Calcutta] of the 4th August appeals to all the Hindus for subscriptions required to raise the amount of security demanded by Government, of the "Jhungsial" paper of the Punjab.

BARA BAZAR GAZETTE, Aug. 5th, 1911.

Proposal for an Editors' League.

97. The *Bara Bazar Gazette* [Calcutta] of the 5th August supports the proposal made by *Bharat Mitra* of an Editors' League for the purpose of mutual help in case of their being called upon to furnish security under the Press Act and thus be saved from untimely death, the case of *Jhungsial* supplying the text for the proposal.

HINDI BANGAVASI, Aug. 7th, 1911.

Presidentship of the coming Hindi Literary Conference.

98. Seeing Allahabad committee not having appointed the Maharaja of Baroda as the President of the forthcoming Hindi Literary Conference at Allahabad, a correspondent of the *Hindi Bangavasi* [Calcutta] of the 7th August writes to that paper pointing out how desirable such an appointment was, seeing how the authorities have ignored the claim of Hindi to find a place in the universal notes, on the coins to be issued in our King Emperor's name and the medals to be struck for distribution to school-boys. The appointment of the Hon'ble Pandit Madan Mohan Malaviya as President of the Conference last year, had attracted the attention of the Government and the appointment of the Maharaja this year would have attracted still more attention on account of its enlisting the sympathy of the Princes and Chiefs of India, for Government is ever ready to listen to legitimate requests of the people, if it is strong enough to be heard. But then man proposes and God disposes, remarks the *Hindi Bangavasi*. Perhaps Hindi is bound to be consigned to the cell of forgetfulness from which it had once come out.

BHARAT MITRA, Aug. 5th, 1911.

"Protection and rise of German trade."

99. In its sixth article on "Protection and rise of German trade" taken from the *Kesari* of Poona, the *Bharat Mitra* [Calcutta] of the 5th August dwelling on the marvellous improvement made by Germany in giving scientific education to its people and developing the chemical industries, some of which it has quite monopolised, lays stress on the necessity of chemical works and research institutes for the advancement of trade in the present age, and shows how insignificant is the work which is being done in this connection in India when compared to the very vigorous activities of Germany.

DAINIK CHANDRIKA, Aug. 4th, 1911.

The position of Musalmans in India

100. We, writes the *Dainik Chandrika* [Calcutta] of the 4th August, do not know what to think of the intelligence of those who, like Lord Ronaldshay, want to give the Musalmans a position superior to that of Hindus in India. Their motive is reprehensible. We want to see Hindus, Musalman, Anglo-Indians, Eurasians and all equal in India, enjoying peace and prosperity, under an ideal form of Government under the English.

MUHAMMADI, Aug. 4th, 1911.

The cause of Hindu-Musalman animosity.

101. One Sheikh Abdul Gafur Janali writes to the *Muhammadi* [Calcutta] of the 4th August to complain that it is Hindus who are to blame for the present Hindu-Musalman animosity. The good feeling that Hindus evince at times for Musalmans to gain their own selfish ends is only simulated and not a genuine one, as is evidenced by their conduct at the time of the *swadeshi* agitation. They began calling the Musalmans brothers to win them over to

their side, but failing in the attempt at once changed their tone. Modern Hindu literature offers the clearest evidence of their hatred of Musalmans. Every Hindu literary aspirant makes his *debut* by either an *anti*-Musalman poem or an *anti*-Musalman essay. Almost everyone of Bunkim Chunder's heroes is a Hindu and almost everyone of his heroines a Musalman lady enamoured of that Hindu hero. This was probably a literary revenge, the only revenge possible under the just and British Government, for the humiliating fact that Rajputs gave and felt themselves honoured in giving their daughters and sisters in marriage to the Moghul emperors. But the disciples of Bunkim Chandra have even outdone their master, for, not content with writing romances, they have taken to writing *anti*-Moslem plays like Rezia and Pratapaditya and representing them on the stage to the great mortification of Musalmans. These and other things prove that the Hindus' animosity towards Musalmans is too deep-rooted to be ever eradicated. It is, therefore, idle to attempt reconciliation between the two communities.

BHARAT MITRA, Aug. 5th, 1911.

"Hindus and Muhammadans."

102. Continuing its article on the subject noted in the margin, the *Bharat Mitra* [Calcutta] of the 5th August describes how Sir Agha Khan, Mr. Ali Imam and other Muhammadan leaders, on the strength of Lord Minto's certificate of their "political importance," approached Lord Morley and obtained from him the pledge that any political rights given to Indians must include the (special) rights of the Muhammedans, which, while it plunged the latter in ecstatic joy, caused dissatisfaction to the Hindus, Parsees and others who are of opinion that this act of Lords Morley and Minto would, by producing distrust among the various communities, place a great obstacle in the way of the formation of the Indian Nation and that the Muhammadans being subjected to no unfairness on the part of the Hindus, in fact worthy Muhammadans having been repeatedly returned by the Hindus as their representatives in the Councils, the new arrangement was quite unnecessary, specially when there is practically no difference between the political interests of the two communities. Separate elections for the Muhammadans, the paper goes on, though objectionable inasmuch as it reveals their distrust in other communities, would not have been harmful if the number of their representatives were fixed in proportion to their population; but to grant them excessive rights on the ground of their imaginary political importance amounts to humiliating the Hindus, Parsees and Christians of this country, which is against the principles of government. This has been done, it is urged, in order to safeguard the interests of a minority; but then why has not the same consideration been shown to the Parsees and Christians, and why has the special privilege been extended to the Muhammadans of even those parts of the country where they are in a majority?

The journal then refers to the message of peace from Mirza Gulam Ahmad, which was read in the University Hall at Lahore on the 21st June 1906, and disposing of the measures proposed by the Mirza Saheb for Hindu-Muhammadan unity as impracticable and not very profitable while agreeing with his object, points out that a most important cause of ill will between the two communities is the cow-killing question.

Giving a translation of a passage from the teachings of Muhammad to show that not only cow-slaughter is not a part of the Muhammadan religion, but it is forbidden by the Prophet, the paper then cites a narrative as to when and how beef-eating came to be adopted by the followers of Islam.

Arabs being the inhabitants of a desert country, did not know the value of agricultural animals, the paper proceeds, and therefore slaughtered cows and oxen freely, while the Egyptians on the contrary belonging to a fertile country understood their value and not only did not kill bovine cattle and take beef but regarded the opposite to be a sin; and this difference ultimately resulted in war between the Arabs and the Egyptians and since then the former became more particular about cow-killing and made it a point to do it with greater force where it met an opposition. Similarly in India those Muhammadans who bear enmity with the Hindu religion have made cow-slaughter a part of their religion, seeing that the Hindus are anxious to protect cows and worship them.

In conclusion, the paper deplores the attitude of its contemporary of the *Musalman* who, while it once boasted of advocating unity with the Hindus, now

picks up quarrel with them in its attempt to prove from the writings of foreigners, whose knowledge of the languages of this country is well known to those who have examined them, that according to their ancient literature the Hindus of yore were beef-eaters.

SATYA SANATAN DHARMA, Aug. 3rd, 1911.

Hindus and Muhammadans.

103. The seed of racial differences was sown by Sir Charles Elliot says the *Satya Sanatan Dharma* [Calcutta] of the 3rd August and all the officials high or low have, since the time of Lord Dufferin, been watering the infant plant which sprang from the seed, with care, affection and diligence. These officials appear to be resolved to foster it in future too. Every Hindu who is a well-wisher of the country should thank the Government for this, as it means to awaken us from our slumber by that means.

Those who curse the Government for this, adds the paper, should rather curse themselves, since it is due to their own fault and not to that of the Government. It is sheer folly to expect greater sympathy than is natural, to come out of an alien heart. What the British Government has done for us is all right. There are two means of doing things; one is kind treatment and the other is chastisement. Both these means have been employed to awaken us. If even after being awakened we remain lying idle, rubbing our eyes, no one is to blame.

BIHAR, BANDHU Aug. 5th, 1911.

Favour on Muhammadans.

104. Giving the list of the Commissioners of the Daudnagar Municipality (in Gaya district) nominated by Bengal Government all of whom are Muhammadans, with the exception of the Sub-Deputy Collector who also may be a Muhammadan, the *Bihar Banahu* [Bankipore] of the 5th August deplores the policy of the Government to thus favour the Muhammadans and curb the Hindus.

MUHAMMADI, Aug. 4th, 1911.

The Afzal Khan demonstration.

105. One Abdul Latif writes from Burdwan to the *Muhammadi* [Calcutta] of the 4th August to complain of the unreasonableness of the exception taken by the *Sanjivani* to the Afzal Khan demonstration in the Bombay Presidency, on the ground that is calculated to intensify race-animosity. If this demonstration is calculated to intensify race-animosity the Sivaji celebration also is calculated to have the same effect, for it cannot fail to intensify the Hindu's hatred of the Emperor Alamgir, who is held in high esteem by all Musalmans. In the character of Sivaji there were many vile traits along with some heroic ones; this hero however did not disdain to show his back on certain occasions. In fact he is the leader of much the same sort of people as the anarchists who throw bombs and shoot officers and then get hanged. Only he could then raise his head in open, instead of secret rebellion necessitated by the resources of the British Raj. Besides, it is Hindus themselves who are to blame for the present estrangement, for it is they who have led the way by painting Moslem Emperors and Empresses in the blackest colours. It is a pity that this circumstance is ignored by all so-called impartial critics.

URIYA PAPERS.

UTKALDIPIKA, July 29th, 1911.

Provision for Revision Settlement in the Orissa Tenancy Bill.

106. The *Utkaldipika* [Cuttack] of the 29th July advises the people of Orissa to take timely precautions against the provisions regarding the Revision Settlement in Chapter XII of the Orissa Tenancy Bill recently introduced in the Bengal Legislative Council.

UTKALDIPIKA, July 29th, 1911.

The Revision Settlement and the Zamindar's copy of *khatian*.

107. The same paper complains that, although there is no provision in the Court Fees Act to attach court-fee stamps to applications for getting the zamindar's copies of the settlement *khatians*, the present Settlement Officer of the Revision Settlement, Orissa, has issued notices to the zamindars who have not as yet taken their copies, directing them to attach one-anna court-fee stamps to the notices issued, and to file the same in the Settlement Office for getting their copies. The paper is informed that if a zamindar fails to appear in the office on the date fixed by the notice, his copy is ordered to be burnt down. The editor writes that, at the beginning of the Revision

Settlement, the Government order was published to the effect that no part of the settlement expenses would be borne either by the landlords or by the raiyats, and observes that the levying of one anna court-fee is therefore unjust.

Revision Settlement and the *Sarba Sadharan* lands.

108. A correspondent calling himself a tenant writes in the same paper that the Revision Settlement has been an unnecessary harrassment from the beginning to the end to a large majority of the people of Orissa and that the creation of *Sarba Sadharan* was the apple of discord thrown by the Settlement Officers. The correspondent makes his statement clear by giving two examples, one of which is as follows:— UTKALDIPIKA, Aug. 29th, 1911.

"Suppose it is entered against a tank that people are to use the water and zamindar is to take the fish. But it is not mentioned in that entry whether the people would use the water for domestic purposes or for irrigating their fields. They may want it for both. Now a drought comes on. Some people who have their fields near the tank may want the water for irrigation and those that have not, may want it for domestic purposes. Then again, the zamindar who is the owner of the fish, may not allow irrigation, and sue for compensation anybody who takes water to the field. How does the *khatian* help to determine these conflicting rights?"

A Railway complaint.

109. The *Utkalbarta* [Calcutta] of the 29th July writes to the following effect:— UTKALBARTA, July 29th, 1911.

At Baitarani Road Station on the Bengal-Nagpur Railway, many pilgrims alight from the railway carriages on their way to Jajpur. Even if they weighed their luggages at the Booking office at Calcutta they are required to get them weighed again at this station. These luggages are often found one and a half or two times heavier at this station than at Calcutta, and consequently every such passenger is made to pay an extra fare ranging between two annas and one rupee. If any passenger wants a receipt from the station-master he is confined, and is released on payment of an additional amount. If the luggage of any passenger is booked in the break-van, he is charged three annas on every packet of his luggage. If any parcel is sent from Calcutta, the consignee is required to pay two annas for it. The Editor requests the Traffic Superintendent as well as the Collector of Cuttack and the Sub-divisional officer of Jajpur, to inquire into the matter, with a view to put a stop to such oppressions.

Babu Atal Bihari Maitra, senior Deputy Magistrate, Puri.

110. A correspondent calling himself an inhabitant of Puri writes to the following effect in the *Utkalbarta* of the 29th July:— UTKALBARTA, July 29th, 1911.

Chakradhar Rautra of Balihunka samil, Nayahat village, falsely personating himself as Rahas Chhotra of the same village, got a deed of disclaimer registered in the Bipli rural Sub-Registrar's office in favour of Nabaghan Rautra, his elder brother. When the man who was thus falsely personated came to know of this, he filed a petition before the rural Sub-Registrar of Pipli embodying therein all these facts; but as the rural Sub-Registrar did not soon pass any order on it he complained before Babu Atal Bihari Maitra, senior Deputy Magistrate of Puri. When the Deputy Magistrate heard the complaint he rejected it holding that it was a suit of civil nature, and rebuked the mukhtear who filed the complaint calling him "nonsense." In the meantime, the petition which was filed before the rural Sub-Registrar reached the District Magistrate, who ordered to prosecute the person who thus falsely personated under Section 190, Indian Penal Code. As the case is *sub-judice* nothing more can be written about it.

In conclusion the writer wonders how it is that Government is granting extension of service from year to year to such an officer.

RAJENDRA CHANDRA SASTRI,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE;

The 12th August, 1911.

B. S. Press—12-8-1911—232X—102—G. A.

CONFIDENTIAL.] No. 32 of 1911.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 12th August 1911.

CONTENTS.

LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL SPECIAL DEPARTMENT.

[*As it stood on 1st January 1911.*]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta ...	Daily ...	Kali Prasanna Chatterji, age 47, Brahmin	3,000
2	"Bihar Herald" ...	Patna ...	Weekly ...	Manmotho Nath Roy	600
3	"Biharee"	Bankipore ..	Do. ...	Sihya Sankar Sahai, zamindar and pleader of criminal court, Patna.	700
4	"Bengalee"	Calcutta ...	Daily ...	Surendra Nath Banerji and Kali Nath Roy.	About 6,500
5	"Bihar"	Patna ...	Monthly ...	Rai Bahadur Gajadhar Parshad, Kayastha, pleader, age 62.	300
6	"Hindoo Patriot" ...	Calcutta ...	Daily ...	Srish Chandra Sarbadhikari, age 43, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	700
7	"Indian Echo" ...	Ditto ...	Weekly ...	Kunju Behary Bose, age 45, Kayastha...	600
8	"Indian Empire" ...	Ditto ...	Do. ...	Kesab Chandra Banerji, B.A., age 46, Brahmin.	1,500
9	"Indian Mirror" ...	Ditto ...	Daily ...	Rai Norendra Nath Sen Bahadur, age 63, Head of the Maha-Bodhi Society.	1,000
10	"Indian Nation" ...	Ditto ...	Weekly ...	Not known	500
11	"Kayastha Messenger"	Gaya ...	Do. ...	Bidyanand Moklar, of Mohalla Murapore, Kayastha, age 40 years.	500
12	"Musalman" ...	Do. ...	Do. ...	A. Rasul and M. Rahman, Muhammadans.	800
13	"Reis and Rayyet" ...	Do. ...	Do. ...	Jogesh Chandra Dutt, age 60 years, a Calcutta house-owner.	500
14	"Star of Utkal" ...	Cuttack ...	Do. ...	Kherode Chandra Roy Chaudhuri, Head Master of a Government College.	500
15	"Telegraph" ...	Calcutta ...	Do. ...	Surendra Nath Bose, B.A., age 39 years	2,000

II.—Home Administration.

(a)—*Police.*

The Commissioner of Police and Leakat Hossein.

912. The order issued by the Commissioner of Police, prohibiting Maulvi Leakat Hossein from taking part in any procession or public assembly on the 7th of August, meets with the disapproval of the *Bengalee*. This journal regrets to see that the Commissioner of Police should have availed himself of a provision of law, which was intended for extraordinary emergencies in dealing with a situation which was quite normal. Calcutta was never quieter than it has been for the last few months, and the fact that at such a time as this the Commissioner of Police should have thought it fit to exercise the power vested in him, for other times, by the Calcutta Police Act conclusively proves the danger of vesting powers in Police or Executive officers beyond what are clearly and absolutely necessary. (Bengalee, 8th Aug. 1911.)

(b)—*Working of the Courts.*

Midnapore damage suits.

913. Commenting on the Midnapore damage suit, the *Bengalee* says that the amount of the damages is immaterial. The material fact is that this was a case in which the police, headed by a District Magistrate, who guided its operations, was on its trial. The eyes of all India were fixed upon these proceedings, and the judgment of Mr. Justice Fletcher will confirm the popular belief that there are great defects in the police of this country, and that the reforms which have recently been introduced have failed to accomplish the object they had in view. The case was really a fight between the police aided by the resources of an omnipotent bureaucracy and the representatives of the people in one of the most important districts in Bengal. The latter, with limited resources, had law and justice on their side, and they have triumphed. The journal concludes by saying that the moral of this victory will not be lost. So long as the Indian people act within the limits of the law, such is the majestic impartiality of British justice, they need fear none, though all the resources of the State be drawn up in array against them. (Bengalee, 8th Aug. 1911.)

Ibid.

914. In reporting the judgment in the Midnapore damage suit, the *Amrita Bazar Patrika* says that if the result of the Howrah gang case produced a very salutary effect on the Indian public the result of this case is bound to be still more satisfactory, for the charges which were brought against the leading men of Midnapore were of such a monstrous character that if they had been left unrebutted in a court of justice, a slur of the most serious kind would have been cast on the whole Bengali race. (Amrita Bazar Patrika, 8th Aug. 1911.)

Dacca Conspiracy Case.

915. The *Amrita Bazar Patrika* says that the result of the Dacca conspiracy case is bound to create a profound sensation all over the country, as out of the forty-four accused, three have been transported for life, eighteen have been sentenced to ten years' rigorous imprisonment, fourteen to seven years' and one to three years, eight having been acquitted. (Amrita Bazar Patrika, 8th Aug. 1911.)

Case of Sukh Chain, an agriculturist.

916. The *Telegraph* publishes in detail the case of Sukh Chain, an agriculturist of Azamgarh in the United Provinces, who was sentenced by the Sessions Judge to the extreme penalty of the law for having murdered Mathura Singh, the zamindar of his native village Atraulia. The case was referred to the High Court at Allahabad, and the sentence of death was commuted to one of transportation for life. The journal quite agrees that the crime was a diabolical one, but is of opinion that in the face of the details, nothing would have been lost if their Lordships of the High Court, who admitted the crime to have been committed under grave provocation, had seen their way to taking a more lenient view of the man's offence. (Telegraph, 5th Aug. 1911.)

BENGALEE, 5th Aug. 1911.

Maulvi Abdul Aziz, Deputy Magistrate of Bogra.

917. In quoting the case of the Deputy Magistrate of Bogra, Maulvi Abdul Aziz, who brought a charge of perjury against Rai Rajani Kanta Mazumdar Bahadur, which charge on being referred to the High Court was quashed, the *Bengalee* feels sure that the conduct of the Deputy Magistrate will attract the attention of the Government. and hopes that he will be speedily relieved of duties for which he has conclusively proved his unfitness. The journal ascribes this incompetency of the Deputy Magistrate to the abolition of the competitive examination and is of opinion that in a short time there will be many Deputy Magistrates of the type of Maulvi Abdul Aziz, ignorant of law and the English language,

(*d*)—*Education.*

BEHAREE, 4th Aug. 1911.

Mr. Little and the Patna College.

918. The *Beharee* regrets to note that Mr. Little's administration of the Patna College is far from being satisfactory. The journal quotes a couple of instances in which Mr. Little, the Principal of the Patna College, inflicted severe punishment on some students who had committed mere trifling faults, and asserts that all these small things go a great way towards diminishing the influence of the teacher for the good of the students. The paper concludes by hoping that Mr. Little will not again give cause for a reference to the same subject.

BENGALEE, 2nd Aug. 1911.

Raising of school fees in Bombay.

919. The *Bengalee* disapproves of the announcement regarding the decision of the Government to raise the rates of fees charged in Government schools in Bombay, and of the decision that this principle is to be applied to schools in the mufassal also. It is true, says the journal, that the Government have also provided for a maximum of 10 per cent. free studentships in the schools, but we doubt very much if this will materially counteract the evil effect of raising the fees. The journal concludes by hoping that the Government will not compel the aided schools to raise their fees.

(*e*)—*Local Self-Government and Municipal Administration.*

BENGALEE, 2nd Aug. 1911.

Self-government in India.

920. Writing on the subject of self-government for India, the *Bengalee* says that it is in the interest of India and of England alike, of the British Empire, and of the large section of the human race who live under the ægis of that Empire, that the Indians plead for self-government. It is bound to come whether in the near or in the distant future, but opinion has to be matured, and here in the evolution of progressive public opinion, the journalist has a noble and honourable function assigned to him.

INDIAN MIRROR, 3rd Aug. 1911.

Adulteration of food-stuffs.

921. Referring to the revelations made by Mr. Bipin Chandra Mullick, one of the Municipal Commissioners of Calcutta, in regard to the adulteration of food-stuffs in the Calcutta markets, the *Indian Mirror* asserts that the disclosures made call for an early public inquiry. If the law is defective, it stands to reason that it should be amended and made effective. The journal quite agrees with the proposal of Mr. Mullick that a conference between the representative of the Corporation and the owners of private markets should be held. If the owners of private markets refuse to let shops to men selling adulterated articles, some improvement will no doubt be effected. The journal concludes by saying that the most effective remedy lies in giving the Corporation the requisite powers under the law to deal with the evil.

(*h*)—*General.*

MUSSALMAN, 4th Aug. 1911.

Indian budget in Parliament.

922. In connection with Mr. Montagu's speech in the House of Commons, introducing the Indian budget, the *Mussalman* regrets to note that Anglo-Indians in general have

a mistaken idea of prestige. They often think that the admission of a mistake is inconsistent with the prestige of the Government, and that continuation in an error is the only course which enhances its prestige. They forget that righting the wrong raises the Government in the estimation of the people. The journal concludes by saying that if Englishmen in general could always see eye to eye with the Under-Secretary in matters Indian, the Indian problem would be much easier than it is at present.

Mr. Earle and the Lieutenant-Governorship of Bengal.

923. Whilst observing that *Capital* has given currency to a rumour that Mr. Earle is likely to be the next Lieutenant-Governor of Bengal, the *Bengalee* says that if this should prove to be true, all praise will be due to the Viceroy for the selection of an officer about whose abilities Bengal has formed a high opinion. Mr. Earle has already occupied two high offices here, and has won both esteem and confidence. His tact and fair-mindedness coupled with his sincerity have created in the mind of the people the belief that in him they would have a ruler both efficient and sympathetic. The journal concludes by saying that there is no question as to the welcome that awaits Mr. Earle, should he return to Bengal, and fill the highest office in this Province. BENGALEE, 4th Aug. 1911.

Madras Government order.

924. The *Amrita Bazar Patrika* comments on the different items of the Madras Government order on the Palghat municipal muddle, and says that the order of the Madras Government is calculated to deal a death blow to local self-government in the Southern Presidency. The councillors are treated more like school-boys than grown up, responsible men; and any man who has a grain of self-respect in him would not surely care to incur the risk of such treatment. AMRITA BAZAR PATRIKA, 8th Aug. 1911.

Imperial and Provincial Services.

925. Writing on the subject of the Imperial and Provincial Services in India, the *Amrita Bazar Patrika* regrets to note that at present there is an invidious distinction, which was not known in former years, when Europeans and Indians worked side by side. AMRITA BAZAR PATRIKA, 2nd Aug. 1911.

In the opinion of the journal, this invidious distinction between the Imperial and Provincial branch must be abandoned, and the "Pariah Service," not only in the Education but also in other departments, must be knocked on the head, in the interests of both the Government and the people.

Modification of the partition.

926. Commenting on an article by *Capital* in which it is stated that the next ruler of Bengal will have the superior dignity and status of a Governor, and that this is to be a modification of the measure known as the partition of Bengal, the *Bengalee* fails to see what authority *Capital* has for publishing such a rumour. BENGALEE, 4th Aug. 1911.

The journal says that if British statesmanship means to deal fairly with India, and intends to right her wrongs, the partition must go, and further states that if King George V should go away from Calcutta, without doing anything of the kind, there would be a sense of disappointment rankling in the breasts of the Bengali people, which no ceremonies at Delhi or pageants in Calcutta could possibly efface.

Ibid.

927. Referring to a wire stating that there is no foundation in the report of there being any idea of modifying the partition, the *Amrita Bazar Patrika* says that the reversal of the partition is urgently called for, in all conscience, to afford financial relief to a people on the verge of starvation. The only loss that may result from such a reversal would be to some high officials. The disinclination, if any, on the part of Government to avail itself of this opportunity to establish firmly its prestige for sincerity in the declaration it has again and again made to give the people some voice in the administration of their own country, can perhaps be accounted for by two unfortunate incidents. The first is that when Mr. Asquith was at the bar, the people of Bengal wanted his opinion on the question of the legality of the partition, and that most eminent counsel gave his opinion against his clients. Is it possible that this fact is still sticking in the mind of the Prime Minister of England? The other incident is, that Lord Morley, then simple John Morley, on first assuming office in the Liberal ministry happened to pronounce that the partition was a "settled fact." But, concludes the journal, these personages are the leading prophets of a religion. AMRITA BAZAR PATRIKA, 4th Aug. 1911.

of humanity, the fundamental doctrine of which is to help those who cannot help themselves.

INDIAN EMPIRE, 8th Aug. 1911.

India and the Army.

928. In connection with the victory gained by the Mohon Bagan team over the East Yorks, the *Indian Empire* observes that there is evidence enough now to approach His Majesty with a prayer that he may be graciously pleased to admit Indians to his army, not merely as rank and file, but in the higher ranks of commissioned officers. The tact, skill, and powers of endurance, the self-restraint and resourcefulness, the discipline and presence of mind essential to making a successful hero on the field are also qualities that go to make the best soldier, and evidence is now to hand to show that these are not wanting in the Indians and the Bengalis, so that there may no longer be any cogent reason to oppose the admission of Indians to the army. The journal concludes by saying that the success of the Mohon Bagan team should therefore not only teach the Indians to be self-reliant and shake off the apprehension of not being able to be a match for the Europeans, but encourage the ruling community to pay more respect and consideration to the Indian.

AMRITA BAZAR PATRIKA, 7th Aug. 1911.

Indians in Canada.

929. The *Amrita Bazar Patrika* comments with regret on the Dominion immigration laws, which have been framed in such a way as to prevent Indians from taking their wives and children to Canada. The journal says that although the immigration laws are going to be enforced with rigour against the Indians, the British Government is apparently helpless and cannot protect the interests of their Indian subjects in Canada, as was the case in the Transvaal. In conclusion the paper hopes that the attention of Lord Ampthill and those high-minded Englishmen, who have interested themselves in the Indian question in the Transvaal, will be drawn to the sad case of the Indians in Canada.

TELEGRAPH, 5th Aug. 1911.

Compensation for the sacrifice of Lala Loka Ram.

930. In drawing attention to the heroism of the Sub-Overseer Lala Loka Ram, whose act in trying to protect Mr. Everett from the murderous attack of one Wali Mahommed, cost him his life, the *Telegraph* hopes that the Government will consider the claims of the deceased to recognition and appreciation. It is only by such recognition that people can be encouraged to follow in the same footsteps. The journal adds that when the mother of Srish Chandra Chakravarti, the victim in the Sikdarbagan tragedy, was awarded a monthly pension of Rs. 50, the Government ought to take an equally liberal view of the sacrifice of Lala Loka Ram.

VI.—MISCELLANEOUS.

TELEGRAPH, 5th Aug. 1911.

Concessions to be granted during the Royal visit.

931. Writing on the question of possible boons or concessions that may be granted to the Indians on the occasion of the august Royal visit and Coronation at Delhi, the *Telegraph* suggests the introduction of the old village panchayet system, and says that here is a scheme which is bound to sink deep into the grateful hearts of the nation and not merely train them in the ways of local self-government, but relieve the officers of Government, both civil and criminal, of much worry, labour and trouble. It is again a concession which would by no means tax the ingenuity or resourcefulness of the Finance Minister. The journal concludes by saying that if in addition to this Indians be admitted to commissions in the army and the navy, and to a larger share of the higher appointments as is declared by many to be on the cards, enough will have been done to satisfy the public and raise the level of the Indian nation.

BENGALEE, 2nd Aug. 1911.

Coronation boons.

932. In suggesting the release of political prisoners as one of the boons that might be granted on the occasion of the Royal visit, the *Bengalee* has no doubt that the Government of India and the authorities at home will rise to the occasion, and will not allow so unique an opportunity to pass without doing something substantial to strike the imagination of the people. The imagination of the people is not struck by magnificence, as Lord Curzon thought, except when it accompanies an exhibition of magnanimity.

933. Whilst observing that there will be a grand display of English music at the Delhi Durbar, the *Amrita Bazar Patrika* suggests that in addition, a Hindu musical programme could be organised. The journal fails to see why the Indians should not have a share in the national rejoicings and their national music a place in this great function. The paper asks whether it is too late to carry out this suggestion.

Indian Music at the Delhi Durbar.

AMRITA BAZAR PATRIKA, 7th Aug. 1911.

934. The *Amrita Bazar Patrika* is glad to note that the organisers of the *Swadeshi mêla* have been receiving considerable support from manufacturers and dealers. Spaces have been taken by many prominent Indian manufacturers, and judging from the progress made so for the *mêla* would appear to serve all the useful purposes of an exhibition. The journal hopes, however, that the promoters will devote themselves to solid work and feels sure that the attendance at the *mêla* will prove that the true *Swadeshi* instinct is as paramount as ever.

Swadeshi Mêla.

AMRITA BAZAR PATRIKA, 3rd Aug. 1911.

935. In connection with the *Swadeshi mêla* to be held on the 7th of August and the following days, the *Bengalee* writes as follows: "The captains of our industries and the leaders of the *swadeshi* movement have hard and strenuous work before them. The constructive work is even more arduous than the work of propgandism, and to this part of their programme they have to apply themselves with the zeal which they have shown in the past. We trust that a *Swadeshi* Chamber of Commerce and a *Swadeshi* museum will be the enduring memorials of the *mêla*. All engaged in *Swadeshi* enterprise must have an organized body of their own. Such a body will focus the intelligence and the enterprise of all *Swadeshi* dealers, and effectively deal with their wants and grievances. The need of a *Swadeshi* Chamber has long been felt. We trust it will now be supplied. Equally important is the opening of a *Swadeshi* museum, where *Swadeshi* articles will be always open to public inspection. If the *mêla* leads to the creation of these institutions, it will not have been held in vain."

Ibid.

BENGALEE, 6th Aug. 1911.

936. In reporting that Dacca is shortly to have an English daily paper of its own entitled *Herald*, the *Bengali* welcomes the advent of its new contemporary, and hopes that every important town in the country will follow in the wake of Dacca, and have its own newspapers to express its views and champion its interests. The journal concludes by suggesting that its new contemporary should make progress and the well-being of the country generally, and the people of the eastern districts in particular, its watchword, and should endeavour by a policy of labourious care to arrive at correct opinions on public questions.

The *Herald*, a new paper at Dacca.

BENGALEE, 4th Aug. 1911.

937. In describing the football match between Mohon Bagan and East Yorks, which was to decide the winner of the I. F. A. Shield, the *Telegraph* is pleased to see that the victory of the former was well taken by the English population of Calcutta, and says that this is as it should have been for it was a fair contest, fairly and gallantly fought on both sides in a friendly spirit, without anything like race hatred and rancour finding any place in the hearts of the combatants. Those who had been looking forward to a bombardment of Fort William by Bengali athletes, as also those who had been bargaining for a Military revolt against peace and order, were equally disappointed. The paper concludes by saying that the game throughout was most exhilarating and square, and there was nothing like " ill-motive " on either side.

Mohon Bagan winner of the I. F. A. Shield.

TELEGRAPH, 8th Aug. 1911.

F. D. BARTLEY,

Asstt. to the Deputy Inspr.-Genl. of Police.

OFFICE OF THE BENGAL SPECIAL DEPT.,
9, ELYSIUM ROW,
The 12th August 1911.

B. S. Press—12-8-1911—231X—100—C. A. P.

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